

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XL, No. 6
WHOLE No. 999

November 17, 1928.

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—On November 6, Herbert Hoover and Charles Curtis were elected President and Vice-President respectively. The popular vote was on latest

returns, Hoover-Curtis: 19,376,449 Smith-Robinson: 13,717,604. With final returns, it was estimated that the vote for Hoover would exceed 21,000,000 and that for Smith, 14,800,000. The electoral vote, which decides the election, was Hoover-Curtis: 444; Smith-Robinson: 87. It was the largest electoral vote ever given to any Presidential candidate in this country; while that for Smith was the smallest, except that for Taft in 1912. Smith won only eight States, six in the South, two in the North. The outstanding facts of the election, besides the size of the total vote and of the electoral vote given the victor, were: the loss of his own State, New York, by Governor Smith; the gain of the Republicans of five Southern States, Virginia, North Carolina, Tennessee, Florida and Texas, and of all the "border" States, Maryland, West Virginia, Kentucky, Missouri and Oklahoma; and the greatly increased Republican majority in both the Senate and the House of Representatives.

An analysis of the vote yields some interesting results. The vote for Smith exceeded the popular vote of any

former candidate, except Harding in 1920. There were about 6,000,000 more votes this year than in 1924, and 10,000,000 more than in 1920. Of the increase over 1920, Hoover and Smith each received about 5,000,000. If the 6,000,000 increase over 1924 is added to the 4,800,000 LaFollette vote in that year, thus considering the normal "doubtful" vote for this year, then Hoover received about 5,300,000 of this, and Smith about 6,000,000. In some States, however, as New York, Virginia and North Carolina, the new vote went almost entirely to Hoover, and in Massachusetts and Rhode Island almost entirely to Smith. Likewise, contrary to the general impression, the Southern States which gave Hoover their electoral vote did not go Republican, since in all of them the local, State and Congressional Democratic candidates were elected. Kentucky, in contrast to these, returned nine out of the eleven Representatives for the Republicans. Another popular error was uncovered by the *New York Times*, which showed that in the total vote of the fourteen largest cities Smith had an estimated majority of only about 45,000. Especially prominent was a majority for Hoover in Chicago of about 20,000. New York City failed to give Smith a necessary majority to overcome the up-State lead, though a 48,000 turnover in the city would have given him the State's electoral vote. Another surprise was Wisconsin, which had been admitted by all to be for Smith; instead, it gave Hoover one of the largest pluralities a Presidential candidate ever had in that State. The vote of the women was difficult to calculate. It was generally assumed that it went preponderantly for Hoover. It is also interesting that about five-sixths of the record registered voters actually went to the polls.

An attempt was also being made to analyze the "issues," that is, the motives which impelled the voters to give such an enormous vote for Hoover. By common consent, the "religious" issue was everywhere active; in many States in the South and on the "border," and in Massachusetts and Rhode Island, it undoubtedly swung the result there. In the opinion of many, it was the motive which decided the national result. Prohibition, or, more accurately, the political influence of the Anti-Saloon League, must also be ranked high among the deciding factors. In many cases it was used merely as a shield for bigotry; in others, the desire to keep the country "dry" in principle, that is, by law, regardless of the results of the law, was uppermost. Legal and illegal corruption in the Republican party, "privilege and pillage," had as

usual little effect on the minds of most voters, though Smith had effectively preached the doctrine of party responsibility. Most curious of all was the almost complete disappearance of the "farm revolt" thus justifying the most cynical of the Republican strategists in ignoring the widely heralded "discontent," as mere political fodder artificially created by agitators for personal and local gain. In proof of this, came the announcement by Senator McNary on the morrow of the election that in the ensuing short session of Congress he would introduce the "Hoover Farm Bill," abandoning both the principle and the mechanics of the McNary-Haugen Bill, and substituting a Federal Farm Board and some stabilizing agency, though every farm leader in and out of Congress had previously repudiated these as a solution. This new step was, of course, justified by the vote as given. The doctrine of people's ownership of water power, so strongly urged as an issue by Smith, was repudiated, and private leasing or ownership and private control might logically be expected to follow, though in California, Senator Johnson, supporting Hoover, was elected on a platform of public ownership and control of Boulder Dam. The personalities of the candidates apparently had little effect one way or the other. Prosperity and the fear of spoiling it by a change, probably accounted for a large part of the vote. It is probable that Smith had a majority sentiment on each single issue, though not on all of them together.

It was apparent that Hoover will have a fair working majority in both Houses of Congress. In the Senate—where the Republicans now have 49, the Democrats 46

The New Congress and Farmer-Labor 1—the Republicans will have 54, the Democrats 38, Farmer-

Labor 1. Eleven or thirteen of the Republican Senators are sometimes classed as "insurgents." Thus they still retain the balance of power. In the House—where the standing now is Republicans, 237, Democrats, 195, Farmer-Labor, 2 and Socialist, 1—the new alignment will be Republicans, 262, Democrats, 164, and Farmer-Labor, 1, with 8 seats still in doubt. Prominent Democrats who lost their seats were Senators Gerry, of Rhode Island, and Bayard, of Delaware. Outside of the South, Senators Walsh, of Massachusetts, Wheeler, of Montana, Copeland, of New York, King, of Utah, and Kendrick, of Wyoming, were the only successful Democratic Senators.

France.—After twenty-eight months of successful leadership, Premier Poincaré presented to the President of the Republic the resignations of the National Union

Poincaré Cabinet Resigns Cabinet on November 6, the very day of the opening of Parliament. The crisis, which seemed to have been averted

several times in the course of the preceding weeks, came from the last-minute action of the extremist group in the Radical Party Congress, which met at Angers November 3-5. The party, represented in the Cabinet by MM. Herriot, Sarraut, Queuille, and Perrier, formulated in convention a platform opposing the Government on many issues, particularly on the budget provisions for restitution of Church property to foreign mission societies. A demand for the resignation of the party's members in the

Cabinet was defeated on November 4, and after this apparent truce the more moderate leaders and many of their followers left Angers for Paris. Thereupon their opponents wrote into the platform a resolution of "no confidence" in the National Union Cabinet, and demanded a new Government of a union of the Left to execute the party policies. The Radical members in the Cabinet were thus forced to resign, and M. Poincaré, unwilling to continue in power without a more substantial majority than that offered by the Center and Right, presented the resignations of the entire Cabinet.

Several questions remained to be settled before the calling of a new commission to deal with reparations. M. Poincaré had declared, several days before the resignation of the Cabinet, that France would not allow the new commission to reopen the question of Germany's capacity to pay, as this had been definitely settled by the Dawes Commission. He insisted that nothing remained to be settled but the duration of payments. He differed from the German position, likewise, in demanding that the several members of the commission should take into consideration the position of their respective Governments.

Germany.—The Government's method of settling industrial disputes by arbitration failed to end the conflict in the Ruhr district that involved nearly a quarter of a million metal workers. The award of

Ruhr Lockout a special arbitration court, which would have given the workers an average wage increase of 1½ cents an hour, was accepted by the laborers but rejected by the employers. The industrialists insisted that formal and material errors had been made by the arbitrator and referred the case to the Labor Court at Essen. They further contended, in spite of the workers' claims to the contrary, that the discharge of employes must be regarded as a lockout. This view was also shared by the Ruhr Province Labor Bureau. The workers were therefore denied any title to unemployment doles. It was expected that the lockout would soon affect coal miners, shipping interests and other industries in the Ruhr Basin and that the number of idle would mount to almost 1,000,000. The labor unions were providing relief for their members and municipal councils were drawing on social welfare funds for the relief of non-union workers' families. It was questioned whether the Government would be entitled under the Constitution to take over the management of the plants. The Reich Labor Ministry declared that the claims of the employers were unfounded and that the decision must be carried out. The case was brought to the higher Labor Court for final decision.

Great Britain.—With the customary pageantry, the last session of the present British Parliament opened on November 6. After proceeding through the streets from

Parliament Opened Buckingham Palace to Westminster, King George and Queen Mary ascended the throne chairs in the House of Lords.

The Address from the Throne was brief. It noted with pleasure the acceptance of the treaty proposed by the

United States for the renunciation of war, and reiterated the promise of support to be given to the League of Nations. Legislative questions of the forthcoming session were touched upon only lightly. The two principal items mentioned concerned, first, the reform of the system of local Government taxation, with special reference to reduction on agricultural and industrial properties, and second, the scheme for the transference of workless miners to less depressed areas in England and the Dominions. This scheme, it was reported, would result in the migration of some 20,000 workers from the coal-fields. Following the Address, Ramsay MacDonald, leader of the Labor Opposition, offered amendments to it. He censured the Government policy or lack of policy on unemployment; he devoted his attack principally to the Government's handling of foreign affairs, notably the reservations attached to the Kellogg Treaty and the attempted naval compromise with France. This Anglo-French treaty was not mentioned in the Address from the Throne. Nevertheless, it became the subject of the first debate and was condemned by Mr. MacDonald as a proposal not to limit armaments rather than a proposal to limit them, as the Government professed.

India.—Despite continued opposition, the Simon Commission, which returned to India for its second visit and began a new series of Conferences on October 12,

Simon Commission continued to investigate legislative and governmental conditions with a view to recommendations for the extension of self-government in India. Many of the Provincial and Central Assemblies had previously adopted the policy of non-cooperation towards the Simon Commission. Eight of the nine Provincial Assemblies, and the Central Indian Committee had, according to Sir John Simon's statement, agreed to cooperate by holding conferences. Nevertheless, the suspicion of the nationalist leaders and the boycott still maintained by some of them seriously affected the success of the Commission. Further complication were introduced by the publication, during the summer and after the Simon Commission had left India, of the All Parties Conference Report, popularly called the Nehru Report, which demanded complete, immediate and unqualified self-government under the British Parliamentary plan. During recent conferences, deputations from both the Moslems and Hindus presented their viewpoints on communal representation, contradictory in most respects.

Emperor Enthroned **Japan.**—On November 10 the enthronement took place at Kyoto, the ancient Japanese capital, with elaborate ceremonies, of Hirohito the country's one-hundred-and-twenty-fourth Emperor. Both the religious and the civil functions were magnificently carried out, and the use of the radio as well as the development the national press has undergone since the last imperial enthronement, enabled the nation at large to share in the rejoicings as they might not otherwise have done. Inclement weather interfered in part with the out-of-door spectacles but did not mar the enthusiasm of the hundreds of thousands who were in the city for the occasion.

Jugoslavia.—Mme. Stephen Raditch, widow of the Croat leader who died August 8 as result of the wounds he received in the Belgrade Parliament on June 20, addressed a letter on September 12, from **Letter from Mme. Raditch** Zagreb, Croatia, to the League of Nations, asking that justice may be done in the proposed investigation by the Jugoslav Government into the causes of the crime. She blamed the Government with complicity in the crime, and expressed the belief that justice could not be done without the intervention of the League. A dispatch of November 3 from Belgrade stated that King Alexander was soon to visit Paris.

Mexico.—The trial for the murder of Obregon of José de Leon Toral and of Mother Concepcion attracted widespread attention. The charge of conspiracy had been

Trial of Toral quashed, and they were tried on the sole charge of murder, Toral for the actual deed, and Mother "Conchita," to use her nickname, for participation before the act. Toral largely conducted his own defense, making clever use of the broadcasting facilities which had been prepared for the trial. (This latter feature was later eliminated, on the ground that it was giving Toral an occasion for spreading "seditious" propaganda through the country.) He admitted having committed the deed, justified it as a political necessity for the good of the country, and absolved Mother Concepcion of any blame, except that of having expressed the opinion, as millions of others had done, that it would be good for the country if Obregon were removed. But he denied that she had had any effect on him. The late phases of the trial were much obscured in the news reports. Conviction was prompt. Toral was sentenced to death; Mother Concepcion to twenty years' imprisonment.

Nicaragua.—The elections which took place on November 4 resulted in a victory for General José Maria Moncada, Liberal, over Adolfo Benard, Conservative.

Election The voting was large and orderly. Every precaution was taken by the American Electoral Mission under Brig. Gen. Frank B. McCoy in charge of the election to guard the polls, and twenty aeroplanes soared over the country to frustrate possible attacks by possible outlaws upon the ballot boxes. No trouble was reported. The heavy vote cast in the Jinotega, Esteli, and Segovia departments evidenced that banditry had been practically ended by the marine pacification program, which gave peaceable citizens complete confidence in the measures taken to prevent intimidation of voters. The chemical stain used to mark a finger of each voter to prevent repeating was said to have worked successfully. Both the new President-elect and his opponent expressed themselves after the election as highly gratified with the work of the American Electoral Mission. On the eve of the election the Bishops of the nation issued a joint pastoral to the people urging them to exercise the right of suffrage. It said in part:

Every good Catholic should have an orderly love for his country, a love which detracts nothing from his religion because religion

is above all other things, as is the Supreme Being to whom it relates. Patriotism, that is love of country, should be true and practical consisting of obedience to the civil law, of a purpose to ward off dangers and evils which threaten the well-being of the country.

Civil society exists for these two factors,—the governing and the governed. We cannot conceive of a human society in which there is no authority because without authority there would be no order, no protection of the rights of the members or even of life. It is for this reason that it is held that nature herself requires the existence of authorities and whatever is natural springs from God, the Creator of nature. Therefore, authority necessarily springs from God.

All these considerations should be taken into account by a Catholic when he exercises his right to vote. The right to vote is not an absolute right as some hold, derived from the sovereignty of reason, an irresponsible right taking into account neither God nor country. It is not the right to elect anyone to office without first examining his qualifications in the light of truth and of justice because to do this would be immoral and illicit. The right to vote is derived from God as is every right and, therefore, in its exercise respect must be had for the eternal law and for Christian morality.

The pastoral was written in the city of Leon and signed by the Archbishop of Managua and the Bishops of Matagalpa, Granada, and Leon.

Rumania.—The national political struggle came to a crisis at the beginning of the month with a request from the Regents that Premier Bratianu resign his portfolio.

Cabinet Crisis Though at first M. Bratianu refused, he finally tendered his resignation on November 4.

The downfall of the Cabinet was ultimately due to the failure to negotiate successfully a foreign loan and to unify the country. Though at the time of going to press no new Premier had been selected it was commonly assumed that Juliu Maniu, leader of the Nationalist Peasants party, would be entrusted with the formation of the new Ministry. However, it was understood that he was opposed to the Regency naming the Ministers of the Interior, War, and Foreign Affairs which they wanted. On the other hand he was quoted as stating that he would not be adverse to presiding in a coalition Government provided Parliament was dissolved forthwith and a new election held within the limit fixed by law.

South Africa.—For the purpose of ridding the Cabinet of W. B. Madeley, Minister of Posts and Telegraphs, the South African Ministry under General Hertzog resigned on November 6 and was

Cabinet Reorganization immediately returned to power. Mr. Madeley was asked to resign from the

Cabinet because of his activities in favor of the recognition of the native trade unions. His refusal to resign was followed by the political maneuver of the entire Cabinet resigning and reorganizing with H. W. Sampson as Minister of Posts. Mr. Madeley is a representative of the South African Labor party. He offended the Nationalist party as well as his own Labor party, which is allied to the Nationalists, by receiving a delegation from the native labor organization. The Labor party is strongly opposed to equality of rights, economic, political and so-

cial, between blacks and whites. The introduction of the racial issues at this time is regarded as a likely cause for holding the general elections earlier than was expected. This parliamentary upheaval is connected with a speech delivered by another member of the Government, J. Tielman Ross, at Johannesburg, in which he told of intensive agitation being carried on among the natives by emissaries of Bolshevism sent from Moscow.

League of Nations.—The conference on double taxation and tax evasion opened in the week beginning October 14. Several American experts, including Prof.

Tax Conference Thomas Adams, President of the American Economic Association, were due to participate. Representatives of forty nations considered collective action in normalizing the fiscal regime of the different countries.

Speaking at a Liberal party luncheon on November 5, Viscount Grey of Fallodon characterized the recent Anglo-French naval accord as a great blunder, estranging for the

Naval Accord time being American public opinion. He urged that the Government make it quite clear that Great Britain does not take the United States into calculation in naval building, and added:

What we want to be sure of is that the Government has instructed the Admiralty that in drawing up its program of British naval requirements it should not take the United States fleet into account. Previous British governments have never done it.

A resolution introduced by Lord Thompson, Labor peer, in the House of Lords on November 7 charged the naval compromise with being a "grave setback to the cause of disarmament." In answer thereto Lord Cushendun, Acting Foreign Minister, declared that the compromise was now dead. In reply to Lord Thompson's charge that a "vital principle had been abandoned" in conceding to France the training of military reserves in exchange for British naval advantages, Lord Cushendun maintained that it was impossible to get France to alter on this point. On the other hand, some understanding with France was necessary if any progress was to be made in disarmament. Lord Thompson's motion, which had come in conjunction with continued pressure against the naval accord by Liberal and Labor leaders, was withdrawn after the Government explanation.

"The Catholic Study Club Movement," by Sara Kountz Diethelm, will be an article to appear next week, with many points of interest for lay folk.

"Mary Kate Writes Home," will be another of Cathal O'Byrne's delightful, human sketches.

The second instalment of "The Suicide of the Irish Race," by M. V. Kelly, will recount further startling facts in this important series.

"Are Animals Moral?" by Francis P. LeBuffe, will be an interesting and instructive paper unavoidably held over from a former issue.

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SATURDAY, NOVEMBER 17, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - Europe, \$5.00

ADDRESSES:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Total Abstinence and Training

WE are reminded that in our editorial comment on "The Religious Conference at Loyola" we omitted a cardinal feature. The young men and women who gathered there to discuss their problems and find solutions, resolved to promote total abstinence in our high schools and colleges.

That resolution will be welcomed warmly by all fathers and mothers, by every friend of youth. Incidentally, it is the first response to many appeals that have appeared on this page. Since the rise of the Volstead Act the old total-abstinence societies have been generally neglected, probably on the theory that they were no longer necessary.

In our opinion that theory is gravely erroneous. Despite prohibitory injunctions many young people imbibe alcoholic beverages with disastrous results. Unless a change, which we are not warranted in holding as probable, sets in, they will continue to dally with these poisons.

All, except the extremists, will admit that our boys and girls are growing too familiar with strong drink. None of them ever knew the old-fashioned saloon, but very many of them are quite at home with a hip flask.

The result is bad. The young man who begins his career with the habit of drinking alcoholic liquors carries a heavy, possibly a disqualifying, handicap. For the frivolous young woman who imitates him, we have no rebuke at once adequate and proper to be used outside a personal conference.

Not only in the use of drink but in other respects our young people need training in self-control. A total-abstinence society, founded on Catholic principles and conducted in accord with Catholic traditions will do much to protect them against poisonous liquors. But it will do more than this. It will train them to know the value of self-control in other and more important phases of personal and social conduct.

We trust, then, that the resolution of the Religious Conference at Loyola will not be as the seed that fell upon the rock. Properly cared for, it should grow into the

restoration of the Catholic total-abstinence society in our high schools and colleges.

Perhaps it will be well to italicize *Catholic*. There is a world of difference between a society that fights the demon Rum on the ground that any use of an alcoholic beverage is gravely sinful, and a society whose members voluntarily agree to refrain, for a supernatural motive, from all use. One is founded on a heresy, the other on a virtue.

Let our young people establish the second.

Father Finn

WITHIN the last few weeks we have sorrowfully chronicled the death of two of our foremost writers, Thomas Walsh and Henry Longan Stuart. A third was added to the list on November 2 by the death in Cincinnati of the Rev. Francis J. Finn, of the Society of Jesus.

To the generation whose polls now begin to grey, Father Finn was perhaps the best known priest in the country. Late in the 'eighties and early in the 'nineties they made his acquaintance in the magic pages of "Tom Playfair," "Percy Wynn" and "Harry Dee." To them he was, as the late Maurice Francis Egan wrote, "a new and authentic voice" which told them tales of entralling interest and, at the same time, made piety both possible and desirable. For ten years and more a stream of books for boys issued from an indefatigable pen. If Father Finn, in the opinion of some critics, did not sustain the first fine charm which made his earlier books classics for the young, he never fell below a high standard or lost his hold upon the juvenile public.

One who "grew up" in the world created by Father Finn's books can now recognize that they constituted an educational and religious force of rare and admirable power. Father Finn's boys were certainly pious, but they were never priggish. The American boy recognized them as desirable pals, and all the more desirable because, although lacking the lily of Aloysius and the raptures of Stanislaus, they had the innocence of the one and the strength of the other. Tom Playfair and his companions interpreted the boy to himself. They were what he in his better moments wanted to become, and knew that with God's grace he could become. It would be interesting to know how many boys first learned from Father Finn the desirability of Catholic higher education. They would have sheered away in fright from the terminology, but Tom Playfair at St. Maure's undoubtedly induced many a youthful admirer to look about for a St. Maure's in his own neighborhood.

Heads of seminaries and Religious houses can testify to the numbers of young people who in the example of Tom Playfair or George Keenan first heard the call to the consecrated life. To his great amusement Father Finn once read, applied to himself by an enthusiastic Catholic editor, the phrases of the Roman Martyrology, "After becoming the father of innumerable monks and nuns, he rested in the Lord in a green old age." But what amused him appealed to others as singularly applicable.

For more than a quarter of a century Father Finn had

devoted the greater part of his time to Catholic primary and secondary education. To see him in his office in St. Xavier parish school was to see a man whose heart and soul were consecrated to the glorious mission of bringing the little ones to Christ. There was, indeed, much of the child about this great soldier of Christ in whom young people instinctively recognized a friend and a father.

On another page something is told of the story of this many-sided man who died at the age of seventy, one of Cincinnati's first and most honored citizens. The throngs at his funeral were a spontaneous tribute paid by men and women in all the professions and in all walks of life, whom he had won by the charm of his personality and the force of his earnest Christian character.

With gratitude do the editors of this Review remember his friendship, and recall his counsel and encouragement. From our readers we beg a prayer that he who led so many to our Lord in the springtime of their youth, may be speedily admitted to the presence of the Master whom he loved with all the tenderness of his manly heart, and served with the unswerving loyalty of a tried soldier of Christ.

The New Administration

IRRESPECTIVE of party, every American will join Governor Smith in his good wishes to President-elect Hoover. The Governor emerges from the conflict with his great reputation enhanced. His extraordinary ability will not be applied directly to problems of Federal scope, but will function in other useful fields. The people and the States have spoken, and by their will Mr. Hoover is President-elect. We pray that Almighty God may enlighten him to know, and strengthen him to fulfill, the duties of his high office so that justice may be done, and peace and good order be secured throughout the country.

Three issues face the new Administration which cannot be downed by fine words and alluring promises. They call for peremptory action.

The first is religious freedom.

It is notorious that the heaviest burden carried by Governor Smith throughout the campaign was his Catholic faith, a fact to which such Republican journals as the Chicago *Tribune* bear witness. From first to last every agency of bigotry in this country worked for the success of the Republican party. From first to last, not one decisive word against any of these agencies was spoken either by Mr. Hoover, or by anyone entitled to speak for the party.

These bigots will now clamor for recognition by the Administration. Should they receive it, we have approved the proposition that politicians may appeal, unrebuted, for the support of detestable factions whose work is destructive of a most sacred ideal in our constitutional system. The appointment of a Kleagle to some country post-office is in itself a matter of small importance. It is not of small importance, however, when it is equivalent to a prize awarded for successful bigotry.

Prohibition clamors for examination. To permit the wretched scandals of the last seven years will encourage

lawlessness and disrespect for the very principle of authority. It will not do to regard the Volstead Act as wisdom's last word, or in face of frightful disorder to take refuge in the cowardly philosophy, "Nothing can be done." Reasonable interpretation and an enforcement in keeping with the guarantees of the Constitution must be found—or the Act must be repealed as unworkable.

Finally, due protection for our few remaining sources of power must be effectively secured. Fraud, violence, utter disregard of justice and charity, have marked the exploitation of wood, coal, oil, and water, in this country. Open plunder has had its day. Privilege has enjoyed a longer day. It must be brought to an end.

To say that privilege and monopoly center the sources of wealth in the hands of a few, states the facts in cold and meaningless terms. We must envision these facts in the spectacle of public officials selling their faith and honor for money; of bloody wars between owners and workers; of society conducted on the principle that no man, woman or child has any rights which wealth is bound to respect; of underfed and improperly clothed mothers and children; of a rising cost in the commodities of life which takes not one Sybaritic luxury from the rich man, but drags the poor man down to destitution, starvation and despair.

Can the new Administration solve these problems?

It must or this Government is at an end. Privilege and plunder are in the saddle, and religious fanaticism is abroad in the land. It is the duty of all good citizens to demand such remedies and solutions as are in the power of the new Administration and to aid, by incisive criticism, whenever necessary, in their application.

Catholic Forbearance

RETRACING the course of the campaign one may thank God that it was not marked by bloodshed.

As the *New York Times* remarked editorially on November 4, Catholics kept silent "even in the face of notorious misrepresentation and calumny." The vileness of this calumny many of the intelligent men and women who read this page will never know. It descended to depths which the mentally or morally depraved alone are capable of sounding. Pamphlets and news sheets were circulated widely, but cautiously, care being taken to put them into the hands of the semi-illiterate and of weaklings over whom vulgarity and obscenity exercise a fascination that is compelling. In some parts of the country the old sadistic horrors that did service during the War were revived, and rural communities were informed that in the event of his election Governor Smith would order the hands of Protestant children to be cut off. A more disgraceful campaign the country has never known, and, please God, will never know again.

Despite this provocation, "I have not noted a single un-Christian retort, a single unworthy reply, made by a priest of the Church of Rome," wrote Ellery Sedgwick a month ago. And he asks to be allowed to "bear public and admiring testimony to the dignity, the forbearance and the good citizenship of the Roman Catholic clergy in Amer-

ica." The Church "has taught us a lesson in manners and in morals." When reviled, observes the *Times*, the Church and her ministers, reviled not again, but "illustrated the more excellent way—the Christian way." "It was the wisest thing to do," continues the *Times*, "and it was also most in accord with the spirit of the Founder of Christianity. It is recorded that under the most severe accusations, 'He answered not a word.'" What Mr. Sedgwick and the *Times* note of our clergy may be said with equal truth, we believe, of the rank and file of our people. Outraged in their most sacred feelings and convictions, they bore themselves throughout this terrible campaign of calumny with restraint and fortitude. Theirs was, indeed, the harder part. By training and tradition our priests are inured to persecution. So too are our people, but they were forced into a personal contact, spared the clergy for the most part, with the most cruel and disgraceful forms of calumny.

In one respect, the admirable tribute paid by the editor of the *Times* is open to misinterpretation. The dignified course of the clergy, he remarks, will be said to be "only one more proof of the conspiracy of Rome." The Vatican ordered American Catholics to make no reply. "There is no way of proving or of disproving this assertion." With this we take issue. It can be refuted very easily. Surely the editor of the *Times* numbers among his friends many lay and clerical Catholics whom he knows to be men of the strictest honor. He knows that he can rely upon their truthfulness. Let him put the question, "Were orders with reference to this campaign sent you from Rome?" He will be told, as he is now told by the Editors of this Review, that no orders of any kind, direct or indirect, nor even advice or counsel, were sent, by the Vatican to Catholics in the United States. They voted in accordance with the dictates of their conscience.

If under sore provocation Catholics imitated the Master and answered not a word, the reason is to be found in a pulpit which eschews politics and teaches the people to love God above all things and their neighbor as themselves. We are far from the claim that all who call themselves Catholics practise what is there preached. But the campaign showed that the vast majority are faithful. Else bullets, not ballots, might have been used on November 6.

A Use for Democrats

WHETHER the Democratic party survives the rout of November is not of great importance. Parties can outlive their usefulness.

But even the case-hardened Democrat will admit (in his mellower moments at least) that most Republicans are human beings. Individually, then, they are not exempt from the frailties of our kind. As politicians in high office they need to be watched.

Who will keep an eye on the Republicans who now serenely occupy the seats of honor and profit in these States? This solemn thought makes us realize the value of a strong opposition party. No less an authority than Mr. Micawber—or it may be Thomas Jefferson—warns us against the ferocity of unwatched majorities.

Federal Control of Education

WE have no private wire from Washington. But none is needed to tell us that the old army of the Smith-Townerites is again gathering for the fray. Without sympathizing with the purpose one may admire the persistency. For more than ten years its members have gone up and down the land to proclaim the need of a Federal Department of Education. In one year, it is said, every State in the Union was visited at least twice by men or women chosen for their skill in presenting the claims of the party. Apathy has not discouraged them. Dislodged from one position, they have quickly found another. Although after ten years few if any results have been secured, they once more rally to the attack. It has been magnificent, indeed, if it has not been successful.

On the other hand, we need not have too poor an opinion of ourselves. If the Smith-Townerites have fought, we who oppose anything that could possibly issue in an unconstitutional control, or even supervision, of the local schools, have fought back. Yet any student who calmly reviews the conflict of the last ten years must admit, while he marvels, that for once success was not the portion of the most skilfully organized battalions. The simple truth is that the opponents of the old Smith-Towner, and the other Federal education bills which followed in bewildering succession, were not organized at all. Here and there a school or a college planned a campaign and fought on its own lines, here and there a public man spoke out, or a newspaper published an editorial, or a magazine an essay. Taken all together, this opposition is somewhat imposing. But it merely happened. It was not arranged. We had a series of engagements, and not a war policy.

If we have not been thrown into a confusion and cleared from the field long ago, the reason is to be sought in the worthlessness of the cause for which the Federalists have been contending. It was worse than worthless, however. It was destructive, and so plainly destructive that even a Congressman with a fanatical constituency on his back hesitated to approve. The original plan which authorized an annual appropriation of \$100,000,000 is no longer urged. It opened too widely the door to Federal corruption and inefficiency. No longer do we hear of Federal satraps to be sent to the local schools, to rule, according to standards adopted without reference to the local authorities, on the effectiveness of the local schools. No American with even a vestige of respect for American constitutional principles could tolerate that. But with every effort made to hide the inner meaning of Federal education, Congress still hung back, heedless of the clamor of the entire country, audible, however, only to the National Education Association, that it sanction the boon of Federal education.

The policy of the past is not the best, but we must use it until we can find a better. Let us insist that the local communities administer their schools and that the Federal Government keep to the administration of its own affairs as dictated by the needs of the country and by clear Constitutional provision.

The Suicide of the Irish Race

M. V. KELLY

THE reader is requested not to suppose that the title of this article has been chosen with a view to sensational effect. It is given simply as the one best suited to describe the conditions the article will deal with. Moreover, to prevent all misunderstanding, allow me to disclaim at the outset any intention of laying upon the Irish people, at home or abroad, the charge ordinarily associated with the term race-suicide. History shows that through processes altogether different, populations and peoples have approached and can approach utter extinction.

What every lover of the race must chiefly deplore in the history of the Irish abroad is their failure to multiply at the rate we might reasonably have expected. This disappointing record is reported from England and Scotland, from the United States, from Canada and from Australia.

Some of us may be disposed to object that even in these countries a natural increase among people of Irish origin compares favorably with what obtains in different European countries. We should do well to remember also what has obtained among other races which have established themselves in new countries during recent centuries. It has been found that under conditions tolerably favorable the population of a country or a community can through natural increase alone double its members in thirty years. For generations this rate was reached by the Boers of South Africa. Contemporaneous with this and during successive generations this rate was exceeded among the French Canadians.

Just stop for a moment to consider what it would have meant to us had similar results obtained among Irish emigrants for successive generations in their respective lands of adoption. At the commencement of Queen Victoria's reign, just three times thirty years ago, Ireland had a population of eight millions. A reasonably healthy growth would in the year 1867 have brought this eight million to sixteen; in 1897 to thirty-two and in 1927 to sixty-four.

How does this compare with our present total at home and abroad? And let us not forget that this is taking no account of the posterity of those immense numbers who left the homeland at different dates previous to 1837. Moreover, it can be thoroughly contended that the great majority of Irish who emigrated during that period of ninety years soon found themselves living under conditions not at all unfavorable, so far as climate, occupation, nourishment, sanitary housing, education, etc., are concerned. It would be readily conceded that in all these respects they were probably more highly favored than either the Boer or the French Canadian of the corresponding period.

But let us first see what has happened to an Irish population transferred to the nearest possible place of residence. In the *Catholic World* (Dec., 1925) in an article entitled "The Progress of Catholicity in England," Mr. J. P. Conry furnished some important figures. That country,

he contends, has at present 2,500,000 Catholics. Even accepting his estimate, which is really twenty-five per cent above the total commonly given, one cannot help feeling that the tone of optimism pervading his article is not justified by his own detailed statements. He claims that there were 1,250,000 Catholics in England in 1853. Let us suppose for a moment that from some cause or other the emigration of Irish Catholics into England was obliged to come abruptly to an end at that time. The one and a quarter million already there could under favorable conditions, have increased to two and a half millions in 1883, to five millions in 1913, and to, at least, seven millions in 1928. This is approximately the rate of natural increase maintained among Canadian French and South African Dutch throughout this period. Why did not the same obtain among the Irish of England?

To view this from another angle. The writer above quoted produces authority for the following statements:—

"In the year 1846-47 alone as many as 296,231 Irish settled in England," and "From January 1, 1850 to December 31, 1853, 295,674 Irish arrived at the docks of Liverpool." No figures are given for the years 1848 and 1849. However, the five or six years accounted for give a total of 591,905. Presumably, half a million of these were Catholics. Doubling in thirty years, that half million should have been a million in 1883 and two millions in 1913. This, you will notice, is taking no account of the Catholics in England previous to 1846 and their posterity, nor of all the Catholics who came to England from any quarter since 1853 and their posterity, nor of the many converts to the faith since the rise of the Tractarian Movement, with their posterity. True, in recent decades Catholics have emigrated from England. They are found in Canadian cities and in a few other localities. Their total is, however, relatively small.

There was a time when the record of Irish Catholics in the United States was heralded as the living glory of the race. Their numbers, their expansion, their successes religiously, civilly, educationally, were referred to as a fitting compensation for the suffering and privations to which centuries of persecution and oppression had subjected their faithful and patiently enduring forefathers. Statements very much modified characterize present-day observations on the same subject. Magazine and review articles attempting to account for their admitted failure to increase in numbers have become the vogue. Writers keenly sympathetic, such as Dr. J. J. Walsh and Dr. Austin O'Malley, have drawn attention over and over to the indisputable fact.

One aspect about the case stands out so glaringly as to arouse alarm as well as astonishment in the minds of all who interest themselves in our history.

In 1763 Canada became a British dependency, with the result that emigration from France to what had been France's colony for so many years immediately came to an

end. At that date there were 60,000 French Catholics in Canada. Practically all of French extraction in that country today, and also in the New England States, to which so many have been migrating for half a century or more, are direct descendants of that original 60,000. Their numbers today are conservatively reckoned at 3,500,000. In other words, 60,000 at the end of one hundred and sixty years have multiplied into 3,500,000—a ratio of one to sixty.

During those same 160 years, 5,000,000 Irish Catholics at the very least have taken up their residence in the United States. No one will consider the figure too high when there is also taken into account the Catholics of Irish origin who have been coming over from Canada during all that time. Today there are possibly 7,000,000 Catholics of Irish origin in the United States. There are certainly not 8,000,000. Greater numbers, it is true, are sometimes implied in platform effusions and irresponsible pronouncements. But among all who have made it a matter of serious study, not even the most sanguine will venture an estimate exceeding the figure here given.

How are we going to account for this astounding difference of result in two peoples located respectively north and south of an imaginary boundary line?

Of course, we must not fail to recognize that while French immigration to Canada was complete 160 years ago, Irish immigration to the United States had not reached its peak until several decades later. But, even after allowing for all this, there remains a difference in the rate of natural increase which only the most extraordinary differences of condition could account for. Any doubt on this matter can easily be dispelled by remembering how far the Irish Catholic population of the United States exceeded that of the French in Canada, say in the year 1860, and comparing their rates of increase since.

Let us just stop to note that in the past 160 years 60,000 Catholics in Canada have, to all intents and purposes, established a new Catholic nation. Their numbers today are fast approaching the home population of Ireland. Their continuing growth, their vigor, their weight in the councils of the nation, their social influence, give every promise of endurance. It is certainly within the range of probability that at the end of another generation French Catholics in the United States and Canada combined will have exceeded in numbers Irish Catholics in those same two countries.

Whenever attention is drawn to the slow rate of natural increase among Irish Catholics in the United States as compared with their co-religionists in the country immediately north, two circumstances are summoned in evidence as offering some mitigation.

In the first place, we are reminded that Irish in the United States have intermarried with other races. This is very true, but it is also fully taken into account. United States statisticians are quite familiar with this problem and have a way of dealing with it systematically. Each race is given credit for every fraction in estimating the total. For example, where there are six children of a German father and an Irish mother, each of the totals, German and Irish, is credited with three.

Secondly, in reference to the rapid increase of French Canadian populations, there is frequent use of the term "prolific." It may surprise the reader to hear that I am disposed to question their claim to superiority on this point. I have spent years in French Canadian parishes and my evidence is that in rural districts, taken on the average, parents of Irish origin have larger families than French Canadian parents.

Franz Schubert: 1828-1928

THEODORE E. DAIGLER, S.J.

ONLY a year ago and all the world listened to the music of the mighty Beethoven whose fingers have lain still with the passing of a century, but whose soul lives, still vibrant in his deathless music, more understood and loved perhaps than ever before. Such is the life of genius. This year we celebrate the centenary of a composer second only to his mighty predecessor and contemporary. Beethoven was born twenty-three years before Franz Schubert but he had written nothing of worth until his twenty-fifth year; the younger musician at fourteen had already composed a sonata, a fantasy, a short opera, and a Mass.

These two spent most of their lives in Vienna, Beethoven coming there from Bonn, his birthplace, about 1792, and Schubert in 1808 from his birthplace, Himmelpfortgrund, a suburb of the capital. It is indeed remarkable that these two should have lived so soon after the grand old man Bach, and have transferred from Lutheran Thuringia to Catholic Austria the supremacy in things musical. Music, at least as we know it, was then a new art; within a hundred years it had grown from a humble simplicity to the loftiest emotional content and perfection of form.

Schubert, like Beethoven, lived before his time. Both had outgrown the classical music with its insistence on perfection of form and stress on the intellectual aspect. Their work was the foundation for the great Romanticists to follow. Their later compositions portray first and foremost emotion in all its aspects. The rules of the old Masters, the mathematics of music, had given way to what sounded best and what expressed their wealth of feeling. In Schubert we find the "addition of strangeness to beauty," a quality of romance in both literature and music.

Vienna of all cities is the musical center of Europe. There Haydn and Mozart lived, and later Beethoven, Weber, Schubert and their successors Liszt, Chopin and others. Literature, architecture, painting, these pointed to Greece, to Rome, to France, and Italy; but music looks to Vienna for her "genius." There spring the two undying founts of inspiration: one dramatic, thronging with the many sounds that a master technician moved in endless combination, a marvel to hear, thunderous, passionate, bursting the bonds of fate, and rising in joyous angelic melody to the choirs of angels in the finale of his Ninth Symphony—Beethoven the orchestral, the symphonic. The other awakening a sweet melody, tender, soft, or again patriotic, national, then amorous song, song in every mood of passion, song in opera, in Mass, in symphony, in can-

tata, all was melody. And while Schubert set to music over six hundred lyrics, his songs are vastly more numerous, if we may consider his other compositions as distinctive for their singing lyric quality. Schubert was not fond of elaborate counterpoint, or display of technique. You will not marvel at his dexterity, but with him you must sing in free, joyous, perennial melody. He is the Shelley of musicians. Liszt said of him: "the most poetical musician who ever lived."

Who has listened to his "Hark, Hark the Lark" and has not in spirit flown with the bird aloft? Or who has not reverenced the maiden purity of the "Holy, Fair, and Mild Sylvia"? Then there is the "Erlkoenig," which Madame Schumann-Heink has made famous. And what shall we say of the "Unfinished Symphony" or of the "Moments Musicaux," that laughter in music, that gaiety, sun-touched, fervent, glad as birds warbling in spring-time, or boys whistling at daybreak, as clouds frosty with whiteness in the blue heavens?

How this boy wrote! He was only eighteen when his friend Spaun found him at white heat propped among heaps of school exercise books which he was loath to correct, hurling the notes of the "Erlkoenig" on paper. "I write all day and when I have finished one piece I begin another," he told a curious visitor. That same year he composed one hundred and forty-six songs alone. "Here," as Dryden says, "is God's plenty"; never before or since has music been poured out with so generous a hand. Each morning for six or seven hours he composed, smoking furiously pipe after pipe of tobacco, often writing five or six songs before dinner. We know he wrote his Mass in B flat within six days. After dinner he walked to the country or to the home of his friends. On one of these afternoon walks he rested at a tavern, and, as we know, suddenly feeling the urge of inspiration, set to music his "Hark, Hark, the Lark." That same evening, we are told, he composed "Who is Sylvia?"

How unlike the deaf-threatened Beethoven, soul-flayed with anxiety for his nephew, and indignant, now at his servant, now at his publisher! How uneventful this Schubert's life compared to that of the much-pampered Chopin in Paris, of Weber in Vienna! Poor Schubert, poor in wealth and poor in opportunity! No prodigy, like Mozart; not he, an infant to jump from his chair at the piano and rush childlike into the arms of the approving Empress of Austria. Poor, too, in the neglect of his now treasured manuscripts; poor, lastly, in the early drooping of his life's flower; not poor, though, in his many friends, his love of "meadow, grove and stream," his fund of mirth and kindly disposition, nor in his pious mother and his no less religious-minded father, who in grief at Schubert's death wrote to his son Ferdinand: "These days of sadness and affliction weigh heavily upon us. It remains for us to seek the consolation of God which is near at hand, and to endure with constancy and entire submission to His holy will, all the pain which He has in his wisdom sent to us. We shall thus attain to the understanding of the all-high wisdom of God and this will bring us peace."

We still have an ode "To the Almighty" written by

Schubert when a boy, redolent of his sincere piety. His faith was living and strong, and although in the stress of disappointment or sickness he gave way to brief spells of melancholy, for the most part his life was animated by a deep contentment. He knew no jealousy. His Catholic Faith was surely the inspiration of much of his finest work. He has exalted the Blessed Sacrament in his famous E-flat "Tantum Ergo" and sung to Our Lady "Salve Regina" and "Stabat Mater." Who has not been moved by his "Ave Maria" with its simple yet profound melody? And apart even from the meaning of the words, and this is true of so much of Schubert's music, its absolute melody is of inestimable, unsatiating beauty.

When writing his "Hymn to the Virgin," after Walter Scott's poem, he wrote from Steyr to his parents: "Some have wondered at my piety. The 'Hymn to the Virgin' has stirred every heart that heard it and devoutly disposed all. That is, I think, because I never strain myself to a pious mood, and I never write prayers or hymns unless I am really inspired; but this song is the sentiment of true and sincere piety."

Truth, simplicity, and naturalness are the virtues of all his singing. Gay, amiable, and carefree by nature, so are his songs with their joyous rhythms, his dance melodies, his symphonies. Spontaneity like Scott's in writing his novels, was the constant manifestation of his genius.

With his friends, and he had not a few, Schubert was a great favorite, witty and entertaining, but in a less private circle he behaved himself quite bashfully. They called him "Kann er 'was" (what does he know?) because this was his first question about every new acquaintance. It was not until 1822 that he met Beethoven, who upon criticizing the "Variations," which Schubert had dedicated to him, saw the sensitive composer rush from the room. They met again during Beethoven's last illness when the sick man said of the songs he was inspecting: "Of a truth in Schubert there glows the spark of heaven."

Schubert's poverty casts no reflection on his ever loyal friends. It is rather to his publishers, his own unwillingness to restrict his freedom or bind himself to responsibility, that we must look for explanation. Then, too, his unsystematic early training and his chubby hands had denied him the skill to play his works in public. He did, however, give one eminently successful concert on March 26, the anniversary of Beethoven's death, at which he realized the splendid sum of 800 florins. He had decided to begin a study of counterpoint shortly before his last illness and his future shone with promise of success.

During the Fall of 1828 his never too strong health took a sudden turn for the worse, and while living at the house of his brother Ferdinand he was stricken with typhoid fever on November 16. He died three days later. Near the end his brother heard the sick man cry out: "It is not true, Beethoven is not there." Interpreting these words of the dying man as a wish, he had him buried at the side of Beethoven at Währing. Today these two, with Mozart and Glück, lie in the Central Cemetery in Vienna. On Schubert's tomb the words of the poet Grillparzer are carved: "Death has enshrouded here a rich treasure, yes, and even fairer hopes."

Belgian Youth for Christ the King

T. A. JOHNSTON, S.J.

DURING the past August the young men of the society with the mystic letters "A. C. J. B." met to the number of 60,000 in the ancient city of Liège. Shortly after, the "J. V. K. A." held its convention and mustered 80,000 at Antwerp. Now these letters do not stand for a radio station, as one might suppose, but for two very vigorous organizations of young men in the sturdy Kingdom of Belgium.

In Belgium to-day those letters A. C. J. B. are a potent force. They stand for *L'Association Catholique de la Jeunesse Belge*, which is, and seems destined to remain, a powerful factor in the re-christianization of Belgian society.

It is a big and complex body, yet the idea of it is essentially simple. It is nothing more nor less than the union into one body of all the associations for Catholic young men and boys in the French-speaking districts of Belgium. *L'union fait la force*: "unity is strength," and an association which can muster the whole strength of the Catholic youth in pursuance of its aims is bound to be a more valuable asset to the Catholic cause than a number of separate organizations, however efficient they may be in their own limited spheres. Of the constituent organizations which make up the A. C. J. B. the most important are the "J. O. C." (*Jeunesse ouvrière Chrétienne*) and the J. E. C. (*Jeunesse étudiante Catholique*), while many other large bodies, such as the F. N. P. (*Fédération nationale des Patronages*) are affiliated to the A. C. J. B.

The A. C. J. B. aims at creating in every parish a parochial association to group together the different societies, J. O. C., J. E. C., etc., of the parish. In these parochial associations, however, the groups of workers or students retain their own individuality, and are linked together with the workers or students of other parishes to form regional, diocesan, provincial and national homogeneous federations of the J. O. C. or J. E. C., and so with the other groups.

Thus the organization may be described as at once horizontal and vertical. The provincial and national federations have their representatives on the General Council of the A. C. J. B., which meets every three months in Louvain, while the General Committee, more restricted in number than the General Council, does the work both of preparing the matter for the meetings of the General Council and of carrying its decisions into effect. In all this organization the different branches enjoy a maximum of autonomy, and, indeed, it is one of the fixed principles of the A. C. J. B. to foster individual initiative and action in its different parts, while the spirit of charity that permeates the whole keeps the wheels of the intricate mechanism running smoothly. Propaganda is active and intense. The general secretary's office publishes weekly *Le Blé Qui Lève*, which is the organ of the *Jeunesse Étudiante Catholique*, and, fortnightly, *L'Effort*, a journal of more general appeal. Various branches have also their own special publications.

The A. C. J. B. is essentially a lay organization, run by and for laymen. Not that the clergy do not play a part and an important part. On every council and committee of the A. C. J. B., a priest, designated by the competent ecclesiastical authority, finds his place. He enjoys a certain right to vote on the proposals made, yet the object of this is not to subject the organization to the control of the clergy, but merely to provide a safeguard against mistakes being made where religious or moral issues are at stake. Otherwise the fullest share of initiative, execution and responsibility is left to the layman. This is a sound principle. We know that those who are averse or indifferent to religion have an innate distrust of its official ministers (and this is even more true on the Continent than in English-speaking countries), and that in many cases the Catholic layman can succeed where the priest would fail. The Catholic layman of today can be an apostle in a fuller sense of the term than ever before.

What are the aims of the A. C. J. B.? They may be summed up in the two words that have become so common on the Continent in recent years: *l'action catholique*, to which, for want of a better, we must give the translation Catholic action.

But what is Catholic action in the eyes of the A. C. J. B.? The conception of it is wide and includes every kind of effort that can forward the interests of the Church. A long time ago, in 1863, M. Ducpétiaux, secretary of the first Catholic Congress of Malines, had formulated the aspirations of workers in the Catholic cause when he said that their object was to unite the strength and the will of all "for the defense and triumph of Catholic interests and liberties." To Catholic youth in particular the countersign was given by our Holy Father the Pope at the International Congress of Catholic Youth in 1925: "We, the Vicar of Jesus Christ, ask you, laymen and young people, to help Us in the accomplishment of Our mission."

The sphere, then, of Catholic action is anything and everything that pertains to the work of the Church as a whole; and as religion and the religious point of view is not an affair of watertight compartments, but must permeate the whole life of a man and of a society, we see how wide this sphere must be. M. Ducpétiaux, in the phrase just quoted, spoke of the defense and the triumph of Catholic interests and liberties. In those days it was the defense that especially occupied the attention of Catholics. To-day they look rather to the triumph. The A. C. J. B. is an active militant organization. It is not content with the mere repulse of attacks, which is at best a monotonous and depressing performance; it advances to the attack in an enthusiastic, joyous spirit, determined to promote the cause of Christ and of His Church.

One thing, however, is barred from the activities of the A. C. J. B., and that is politics. The Church is not bound to any political system or program, and in an organization such as the A. C. J. B., devoted to purely religious activi-

ties and inspired by purely religious ideas, politics as such can find no place. Moreover, in a body composed of young men of different education, different ideas, different fortune, different social standing, the introduction of politics could only cause misunderstanding and confusion.

But we must by no means infer from this that the A. C. J. B. forbids its members to join political organizations; still less must we infer that, when Catholic interests are clearly at stake in political questions, the A. C. J. B. is not free to bring all its influence to bear on them. To those who object that the whole tendency of the A. C. J. B. is to produce an attitude of political indifference that is extremely harmful to the State as a whole, the A. C. J. B. can reply with truth that every one of its activities is directed to the production of a better citizen, and that the good citizen can never be a political indifferentist.

In the seven years of its existence (the movement took definite shape along the present lines in 1921) the A. C. J. B. has made rapid and remarkable progress. A glance at the *Annuaire de l'action Catholique* for 1928 (the second to be published) will show the extent and thoroughness of it. Nor has this organization been barren of results. The good done to the members themselves, by the constant incitement to the better practice of their religion, by the infectious example of their comrades' zeal, by the sense of solidarity and strength which they have gained, is incalculable. Outside their own body, too, they have made their strength and their ideals felt in innumerable ways. Their campaigns against the disgraceful excesses of Carnival and against immoral propaganda and public pornography may be cited as examples. In short the A. C. J. B. is distinctly a force to be reckoned with in Belgium today.

To trace the development and growth of the movement to its present proportions would be a long task which I cannot attempt here, but this at least must be said, that all honor is due to the valiant Abbé Brohé, who, in 1909, devoid of resources and without a single helper to share in the labor, but determined that something must be done, constituted himself with sublime hardihood as the *Sécrétariat général des œuvres apologétiques*, and began the good work. That was its beginning, and to him, too, is due its progress and expansion; to him is due its resurrection from the ashes of war, like a phoenix with strength renewed. Proud indeed must he have been to see at the General Congress of Liège in August last year the 60,000 enthusiastic young hearts which pledged themselves to the Cause of Christ.

One word in conclusion: I have been speaking of the A. C. J. B., a purely French-speaking organization. Side by side with its development the Flemings had been organizing in the same cause and with the same objects, but as yet without definite coordination of their various activities. Shortly after the A. C. J. B. congress at Liège in August, 1927, this coordination was effected and the J. V. K. A. (*Jeugdverbond voor katholieke Actie*: Association of Youth for Catholic Action) was formed.

The first general congress of the J. V. K. A., held at Antwerp on August 26, this year, saw the gathering of

80,000 young Catholic Flemings amid scenes of unparalleled enthusiasm. Among those present, we note with satisfaction, were Mgr. Picard, the chaplain-general, and M. Giovanni Hoyois, the President of the A. C. J. B. Contact has been established. It may well be that cooperation in a higher cause will do much to dissipate the unfortunate prejudices that sunder the Belgian people.

However that may be, we cannot doubt that the activities of the young men of Belgium will be productive of much good. The battle is by no means over, nor the victory yet won, for the grim specter of religious indifference still stalks through the land. But at least the youth of Belgium, enthusiastic, generous and devoted, are determined that their country shall belong to Christ—and the future is with the young.

Father Finn

DANIEL M. O'CONNELL, S.J.

FATHER FINN, the universally idolized writer of American Catholic boys for the past four decades, died at Cincinnati, Ohio, in the early hours of All Souls day. His books, especially his earlier ones, "Tom Playfair," "Percy Wynn," "Harry Dee," will delight many a future generation of our youth. They have the true American appeal. Father Finn, the author, is enshrined on a rare and precious pedestal, the ingenuous hearts of Catholic boys. This is the nationally and even internationally known and appreciated Father Finn.

But the Rev. Francis J. Finn, S.J., for thirty years director of the free parish school of St. Xavier Church, 520 Sycamore Street, Cincinnati, Ohio, was a social worker and spiritual tiller in His Master's vineyard. He had a charming personality, composite of zeal for the greater good of his less fortunate human brothers and an irresistible approach to the learned and the unlearned, the rich and the poor, the Jew and the Gentile, the young and the old.

As such, Father Finn was probably the best known clergyman in Cincinnati and her sister Kentucky cities of Covington, Newport, Dayton and Bellevue. He never sought the plaudits of men, but the announcement of his death was matter for the first page of the Greater Cincinnati press and for their editorial and feature-story departments. Father Finn, as a priest of God, who had practised the Master's corporal and spiritual works of mercy, is again enshrined on a costly pedestal, the grateful heart of the community in which he labored and in which, as he wished, he died. The learned and the unlearned, the rich and the poor, the Jew and the Gentile, the young and the old paid their outward appreciation to this priestly man at his funeral obsequies.

A character of literary ability and practical corporal and spiritual accomplishments is rare. But Father Finn had these talents from the Master and obeying the Gospel precept he did not bury them but multiplied them. A further word of his social accomplishments will be of interest, I trust.

Thirty years ago, Father Finn, due to weak health, was assigned to the staff of St. Xavier Church, his principal

duty being the direction of the parish school. Typical of his charity and confidence, he at once made the school fee-less. What was a pioneer venture in 1898 has fortunately become a universal custom in American parish schools of 1928.

A bold crusader was Father Finn, but very practical-minded and equally energetic. At once he rode forth to secure an adequate endowment. Personal solicitations, innumerable and doubtlessly nerve-taxing card parties and like "socials" made his mission a reality before All Souls' day, 1928. During these thirty years, the descendants of twenty-one different nationalities have attended St. Xavier parish school without embarrassment. They have learned to know and to serve their God and their United States. In deserving cases the director procured food, clothing and textbooks. The "new immigration," as Southern Europe's exodus to America was styled, has been the chief representation in the Sycamore Street school. I have no doubt that many a tear welled up from the naturally warm hearts of these people on All Souls' day as they prayed for the first time an eternal rest to the soul of their Jesuit benefactor.

Father Finn's vision and courage have been vindicated. St. Xavier parish, at one time ranking amongst the largest in the Cincinnati Archdiocese, has been for years a typical down-town church, surrounded by business and tenement houses. Its former Magnificent Ambersons, to take a phrase from Booth Tarkington, betook themselves to the hilltops, the socially fashionable or respectable suburbs or nearby country places. The "new immigration" from Europe and elsewhere found themselves welcomed at the unexpected banquet board, and Father Finn's school has never decreased in numbers. Somehow, too, the funds for current expenses were met and a kind Providence, not to be outdone, provided the permanent endowment.

The "young" Armenia, Bohemia, Hungary, Syria were proud of their school, and soon their native ability developed. Families whose first introduction to Father Finn was a pleading for the necessities of life, in a few years, thanks principally to the remunerative education of their children, followed the trekking of the Magnificent Ambersons, moving away from the tenements of Sycamore Street to the hills of suburban Cincinnati. But they were now Americans and well-instructed Catholics. The "melting-pot" had done its work. To take but one concrete example: the St. Xavier parish school was awarded the competitive prize among all the public and parochial schools of Hamilton County for the selling of Thrift Stamps.

The happiest day of each year for Father Finn was his parish school outing at Coney Island. Of course everything was free to the "kiddies"; the boat ride on the picturesque Ohio; the concession tickets for the "shoot-the-chutes," the mimic airplane, the ice-cream cones, dinner, supper, etc. And the elders were there, too, not only the mothers, but the staid members of St. Xavier's faculty of College and High School and representatives from all walks of life. It was Father Finn's picnic and he enjoyed the children's pleasure as much as they. In this also he was like his Master.

During these thirty years of religious and social service, the author of "Tom Playfair" found time to write other books, to edit the monthly *Church Bulletin* and especially, I should say, to be the active moderator of the Young Ladies' Sodality. This last deserves special mention for its social work shown in deed and in money. It endowed a \$5,000 room in a *Class A* Catholic hospital, where its sick members have free board, lodging, medicine, etc. It endowed again a child's bed at a cost of \$1,500 and placed other beds in the children's ward. Even at the risk of my reader's incredulity I must further praise the broad generosity of this organization and its director by recounting the erection of two rooms in the St. Xavier College Residence Hall at a cost of \$4,000. I instance these financial achievements of the Sodality because they are perceptible to our senses. It is more difficult to picture the religious effects, but I might mention the large numbers of Catholic marriages contracted by the Sodalists.

Father Finn was a genuine optimist, or rather, he vividly realized that God is in His heavens and acted accordingly. He encouraged every worth-while or indifferently good undertaking—moving pictures, athletics, collegiate and professional, penny-a-day libraries, Catholic magazines and struggling authors, social gatherings for the young and old, tin-foil and similar collections for the Missions. He was fond of saying, "It is better to fight for the good than to rail at the ill." All his life Father Finn fought with a smile for the good, trying to make men, women and children forget the ill.

The Rev. Francis J. Finn would have celebrated his golden jubilee as a Jesuit next March. In anticipation, a purse for him was in process of collection. When the jubilarian learned of the fact, he announced that the fund would be used for the education of a Jesuit scholastic. Loyalty was part of Father Finn's nature. So, too, was genuine charity. The last conversation I had with him, and which I shall never forget, dealt with the education of deserving, poor college students. My memory of Father Finn is the priest of God, gifted with exceptional talents, devoted unselfishly to the service of his neighbor. All men were his neighbors. It was fitting that he was called from them in the early morning of All Souls day.

"EXCEPT YE BECOME AS LITTLE CHILDREN"

Innocency—

This you must have, and other gifts as sweet:
Candor, a generous trust, simplicity,
Ere heavenward you can turn your stubborn feet.

But to these things

Add (they will add) that timeless joy
Unsatiate, flowing from eternal springs,
Untasted since you were a little boy.

Impossible!

Imperative if you would escape the night
And those of whom you heard fierce Dante tell,
Those who were sullen in the kindly light.

You cannot learn

To gaze on God, and to grow young in bliss
Among the cherubim where the wild stars burn,
Unless you keep your childhood fresh on this.

THEODORE MAYNARD

Footprints of Columbus in Spain

PETER J. McGOWAN, S.J.

WE Americans are proud that we are a nation of hero-worshipers. We realize—and Europe realizes too, but only grudgingly admits it—that hero-worship is a spontaneous outburst of that freshness which bespeaks the youth, and therefore the necessary growth to mature greatness, of our vast country. In spite of the puerile attempts of the modern school of biography to besmirch the ideal Washington by dinging into our ears that after all he was only a man with all the frailties of a man, the present-day generation of school-boys still speaks with awe of the "Father of his Country." And when an intrepid young flyer gallantly risks all and hops off into the uncharted heavens to win overnight the laurel of the world's acclaim, we hasten to burn our incense.

But there is one colossal figure who loomed magnificent at the dawn of our history, and whose heroic proportions still stalk down the centuries of our American development breathing courage and invoking benediction. It is the silent figure of the son of the wool-comber of Genoa. We are diffident of looking upon him as one of our national heroes. We feel that he is something more than that—shall we be rash and say that we have exalted him to the sphere of the demi-gods?—an omnipresent, intangible spirit, whose influence hovers fondly over the Americas. Whatever be the stage of the apotheosis, one glance at a map of the American continents will convince the doubter of the extent of our puny attempts to honor the Discoverer's memory.

And so having grown to regard Columbus as our very own it comes as a distinct jolt to our American complacency suddenly to discover that another nation honors him even more than we—that that other land still rings with his triumphs, is hallowed by his weary footsteps and salty with his bitter tears, and still treasures after so many centuries the bones of him whose watchful genius threw open the door to a New World.

Let us dwell a bit on the connections of that land with Columbus—in a word, I will transport my readers to the sunny shores of Spain. There we shall see how a nation, which had risked its spent resources on what seemed a madman's venture, can show its gratitude for the wealth that that venture caused eventually to flow into the national coffers, and for the glory that a generous response to the appeal of the poor, wandering navigator brought upon the crowned heads of the Catholic Kings.

Barcelona is an excellent coign of vantage from which to begin our survey. We choose it for rather a sentimental reason. Dominating the busy harbor of Barcelona there rises on the very shores of the Mediterranean a lofty iron shaft, artistically worked, and topped by a huge statue of Columbus. The attitude is symbolic. The Navigator is represented as standing with arm outstretched and pointing westward. From every side of this busy European mart the monument is seen in all its commanding magnificence, seeming to proclaim to the ships of the nations that pass, that westward lies the promise and the hope of an exhausted world.

But Barcelona has closer connections with Columbus than a mere column reared to his memory. It was on the canopied staircase of the old Royal Palace there that the Spanish Monarchs, who happened to be in Barcelona at the time, received the Admiral in full court on his return from his first voyage to America. There, seated in the presence of his royal patrons, he told the story of his voyage, and showed their astonished and delighted majesties the riches and the strange inhabitants of the New World. The staircase and the ancient royal buildings can still be seen, after you thread a maze of tortuous streets in old Barcelona and emerge unexpectedly into the small and picturesque Plaza del Rey.

The thrifty Barcelonese have recorded this historic event in a beautiful mural painting in that miniature Temple of Fame of the Catalonians—the Disputación of Barcelona. It was at Barcelona, too, that there occurred at a banquet the incident of the "egg of Columbus," an anecdote too well known to every American school-boy to bear repetition here.

But if Barcelona witnessed the triumph of Columbus, Granada witnessed his bitterest despair. There it was that after his vain attempt to interest John II of Portugal in his plans he approached the Spanish Ferdinand, then encamped before Granada and preparing to deal the death blow to Moorish domination in Spain. The meeting took place at Santa Fe, today a sleepy little village in the fertile plain that lies stretched at one's feet from the commanding heights of the Alhambra, but at that epoch the royal headquarters of Ferdinand and Isabella and the colorful center of the flower of the Spanish Knighthood.

Granada had not yet fallen, and the Spanish Sovereign, more interested in spending his resources on this culminating campaign of centuries of Spanish prayers and bloodshed, must have thought lightly indeed of the strange dreamings of the poor wanderer, whom he could not but have looked upon as a mendicant visionary. At any rate the adverse decision crushed the hopes of Columbus, and footsore and weary we see him toiling through the strange, half-desert, half-tropical countryside of Andalusia to the Convent of La Rabida and the sympathetic welcome of the Prior, Father Juan Perez, the confessor of the Queen.

The drama now moves swiftly to its close. Granada fell, all Christendom rang with triumphant Te Deums, while the banner of the Catholic Kings floated proudly over the highest tower of the Alhambra. Through the mediation of Father Perez negotiations were opened with Isabella, and that gracious Queen whose name has justly been handed down to us ever linked with the qualifying epithet "the Catholic," induced by the hope of spreading Christianity in a New World, espoused the cause of Columbus, and out of her own private resources fitted out the expedition which was to realize the epoch-making discovery.

Possibly of all the soil of Spain, there is no portion trodden by Americans with more reverence, and at the same time with more mixed emotions, than the few leagues which lie between Granada, Santa Fe, La Rabida,

and Palos. One feels in traversing this distance that one is witnessing the very scene of the agonizing travail that brought to the birth a mammoth project. All the way the countryside is instinct with the spirit of the wandering mariner who carried, locked in the recesses of his bowed head, the plan that involved the unveiling of half the world. And that the stupendous act in the vast world-drama should have witnessed its inception in the insignificant village of Palos, when on August 3, 1492, Columbus, having received together with his officers and crews the Sacraments of Penance and the Eucharist, bravely set sail upon an unknown and uncharted ocean—that is enough to stagger the imagination of even the most unimpressionable American.

A moment of reflection on the inequality of the terms—the vast continents which awaited discovery and the tiny seaport which was the antechamber to that event—serves to bring out the sublime incongruity that is the hallmark of the works of God.

But the story of Columbus in Spain is soon told. Valladolid with its enchanting contrast of the medieval and the modern, with its English College and its memories of Cervantes, witnessed the closing chapter in the heroic life of a heroic personality. The National Monument to Columbus—a lofty pedestal surmounted by the kneeling figure of Columbus, behind which stands an allegorical representation of Spain holding a cross and a chalice—bears testimony to the fact that here his noble spirit, wearied with bitter disappointments and consoled with the Sacraments of the Church for whose glory he had ever toiled, sped forth upon its last voyage in the year 1506, while his lips pronounced these words: "Into thy hands, O Lord, I commend my soul."

The final act of his life was truly worthy of the man who, as Washington Irving tells us, had regarded himself as the instrument chosen by God for the accomplishment of His high designs that the ends of the earth should be united with Christian Europe in the Church.

But it is gay Andalusian Seville with its charming patios and flower-decked wind *as* which seems to have been the city of predilection of the great Navigator. At all events thither were his remains transferred three years after his death and buried in the Carthusian Convent of Las Cuevas. And to Seville after many vicissitudes they have again found their way from far-away Haiti, and still repose in a magnificent monument in the south transept of the vast Cathedral beside the Puerta de la Lonja.

The indescribable sensation of standing beside that imposing sarcophagus borne aloft on the shoulders of four allegorical figures in bronze representing the kingdoms of Castile, Aragon, Leon, and Navarre, more than repays the pleasant voyage from New York to Cadiz. The shadowy cathedral with its graceful Gothic pillars sweeping aloft to meet the delicate yet massive vaulting, breathes a prescriptive *Sursum corda*; and the silent presence of the mortal frame of him who after more than two months of weary voyaging had eagerly watched the flickering light on that eventful night of the eleventh of October, casts about one a spell which one is loath to break.

One feels deeply grateful that Catholic Spain has thus honored the intrepid Catholic navigator, of whom it can be said that if after all he was merely a very human, though a very extraordinary man, yet he was a man who in the spirit of his Catholic Faith more than did penance for his human frailties, and through a checkered life of tears and triumphs bore that Faith unsullied to the grave. In her imposing monuments to Columbus so conspicuous in all her cities, in her streets and avenues which bear his name, and in the general atmosphere of tremendous respect which clings to everything connected with the Admiral of the Indies, Spain teaches us the lesson so hard to learn—the lesson of undying gratitude to a heroic benefactor who heroically gave his all.

Sociology

Malthus Was Wrong

PAUL HANLY FURFEY, PH.D.

THE popular conception of Thomas Robert Malthus is decidedly erroneous. A Malthus saga is rapidly developing and the man is becoming almost as legendary as Rip Van Winkle. The popular idea is that he was a brilliant student of population problems who advocated highly immoral measures for preventing too rapid population growth. As a matter of fact Malthus was a quiet old gentleman whose most radical suggestion was voluntary continence. He never advocated birth control or any other radical measure on which a moral theologian might frown. On the other hand scientific studies are fast throwing his population theories into the discard.

As most people know, Malthus believed that populations go on doubling themselves continually so that at the end of successive intervals of time the population of a given country would be proportional to the successive terms of the series: 1, 2, 4, 8, 16, and so forth. At this rate population might be expected to outstrip the total available food supply. To prevent this Malthus advocated restriction of the number of children through voluntary continence.

The first difficulty with this theory is that his predictions have never come to pass. Human beings have been reproducing themselves for a great many generations and after all these years there is still enough food to go around. Malthus' answer to this difficulty is wholly inadequate.

The actual state of the problem may be seen by examining the curves representing the growth of populations in various countries as taken from their census returns. In each case the growth of population when the country was young was quite rapid. Malthus' law of geometric growth was approximately fulfilled up to a certain point. But beyond this point in every country which has been left undisturbed for a long enough time the population curve has tended to flatten out and to approach a limit. Dr. Raymond Pearl, of Johns Hopkins, has shown that this same type of curve is found in the case of all human population growth as well as in the growth of experimental populations, say, of

yeast cells or of fruit flies raised in glass jars. In fact all sorts of organic growth (whether it be a question of white rats, tadpoles' tails, or pumpkins) seem to follow this same general law. They all show a rapid initial acceleration and a subsequent slowing down. It certainly looks as if we are in the presence of a general law of growth and there seems to be no more danger that the population of the United States will go on growing indefinitely than there is that the bean stalk in the back yard will imitate the prize specimen of the legendary Jack.

It is easy to understand why populations grow rapidly at first. Malthus understood that. It is not so easy to understand why they suddenly slow down after a certain point is reached. The fact, however, seems to be abundantly proved. Pearl has thrown some light on the phenomenon by a remarkably clever experiment. He took a large number of glass jars of the same size and in each he put a certain number of mated pairs of the fruit fly, *Drosophila*. In some bottles he put only one pair; in others he put as many as 50. At the end of 16 days he counted the number of flies which had been hatched out and which had reached the imago stage. He found that the more flies there were in each bottle at the beginning the fewer new flies had been hatched out. For instance, in the bottles with the single pair he found over twenty-one new imagoes per female per day, while in the bottles containing fifty flies at the start he found, on an average, only about one-third of an imago per female per day. The bottles containing a single pair actually contained more new flies than the bottles which started with fifty pairs.

What does all this mean? It means apparently that there is a definite and inverse relation between the density of population and the rate of reproduction—so definite in fact that Pearl was able to express it in the form of a mathematical equation. In other words, the denser the population the fewer offspring are born. We are unable to give any explanation of this. We are unable even to guess at an explanation. But of the fact itself there seems to be no doubt. In the animal world some unknown instinct slows down the rate of reproduction when there is a danger of over-population. Apparently the same thing happens in human population. When colonists arrive in a new country they have large families and the population grows rapidly. After a certain point has been reached, however, the desire for reproduction abates. Men perhaps marry later and the proportion of the unmarried grows. It seems as if an all-wise Creator has implanted in all animals, man included, an instinct which makes over-population impossible and that this operates in a wholly natural manner without recourse to unnatural and immoral methods of control.

The Neo-Malthusians are unjust to the memory of their eponym. They advocate immoral methods of restricting population which he would have scorned. But they still use his worn-out theory of population growth. There seems to be approximately as much danger that the population of the United States will increase indefinitely as there is that little Johnny will keep on growing until he is twenty-seven feet tall.

Education

The Psychological Right to Educate

W. D. COMMINS

EDUCATION has its sociology, its history, its economy, its biology, and its psychology. It is a phase of human activity that has so many facets that it takes a wise man indeed to make an authentic pronouncement upon any one of its many problems. There have been, unfortunately, only too many in the past who have hoped to have all take their educational orientation from only one of the great number of sciences from which it draws its principles. As each science shows especial vigor, it tends to dominate the educational platform, and forge most of the planks for the scientific theorizer. The evolutionary doctrines of the nineteenth century had much to do with the shaping of the educational thought of its day. Then came the school of experimental psychology with its important contributions and influences, then the sociological affiliations, and still later the biological trends of the past few years.

These sciences, it is true, have important contributions to offer to the science of education. But the value of the points of contact is sometimes overrated. Important contributions from other fields of endeavor are often lost sight of because official attention is narrowed down to one sphere. Even though scientific method would limit the thinker to the treatment of one phase of a problem at a time, a comprehensive view of the whole question would demand that this one-sidedness be only transitory, and that the setting of the problem amid its wide ramifications and relationships be never lost sight of.

It is probably due to such a scientific narrowness of attention, and not to an ignorance of the facts, that many of the present-day attitudes towards the centralization of educational authority and the control of the training and rearing of children by the State have appeared very often to be rather single-tracked in their outlook, as well as in their source of material upon which they have laid their foundation. It may be worth while to consider for a moment a neglected bit of evidence that bears upon a very important phase of this problem. The question is fundamental and perhaps for that reason has caused very sharp divisions of opinion. It is that of the nature of the right exercised by the State in educating its citizens. Many educators profess to believe that this right is inherent in the State, by reason of its very nature. They deny that it is a delegated or supervisory authority coming primarily from the parents whose children are being educated. Only one phase of this problem concerns us here, and that is the psychological background.

If we consider only the psychological relationships existing between parent and child, we shall have a very important source of data for discussion. Psychological facts constitute by no means an insignificant item in our social organization, and although it might be rather difficult to come to a definite conclusion concerning the relative value of their contribution, we are nevertheless very well aware that their contribution is indeed real and lasting.

The psychological relationship existing between husband and wife is sometimes very definite in its implications, and a whole world of right and wrong is built around it. The consequences of this union in the form of external behavior, are, of course, very important, and govern perhaps the great majority of legal restrictions and injunctions, both religious and profane. But the consequences of this mental as well as physical union are also very grave matters. There is a similar mental bond of union between parent and child, and it also in its turn carries with it implications that are just as substantial in their meaning and juridical in their application. The nature of this bond has a very important bearing upon the nature of the State's right to educate. It will be considered here.

It is of the nature of education that it must be positive in the benefits that it bestows upon the educated child. No merely negative view of education, as something to ward off evil either from the child himself or from those with whom he is thrown in contact, will be adequate. Education, as the preparation for life, is an individual matter just as life itself is an individual matter. It must actually contribute to each person's promise of being able to live his own life, and must never be contented with simply preparing the child as an innocuous member of the group. To educate the child so that he will not become a social menace is purely negative in its aim. Even to hope that he will so benefit from his training that he may actually make a contribution to the ends of society, is a very incomplete way of looking at the educational process. Both these views would ignore the individual and personal requirements of the child in maintaining his right to a life that may be not only an actual contribution to society, but would also be the perfecting of his own nature along lines of development indicated by his inherited talents and abilities.

In view of the personal aspects of the education of children, we can not limit the process to one of transmitting to the child those educational gifts only that may complement the social needs but ignore his inherent right of perfecting his physical, intellectual and moral nature. The transmission of material goods, culture, standards of values, moral attitudes, arts and traditions (such as education in a comprehensive setting must be seen to be) is such as would presuppose a psychological bond of a particular kind and strength. The growth of the member of the new generation into the spiritual and material equal of the representative of the old, makes very serious demands upon the educator. He must exert himself not only with well-directed effort but with a consummate patience, in order that the child may derive the most from his training and instruction. Very often he must be ready to make concessions in material and spiritual goods for the sake of developing personality, since two persons can not exist in an environment that formerly contained only one, without the need of very important concessions. Only at the expense of the developing personality could limitations in these requirements be made. The educator might be satisfied with less, but not if his aim were to educate the child to a perfection of the nature that the Creator had

given him. Expediency or urgency would be the only other explanation of a let-down in fulfilling these requirements.

The close relationship in which the natural educator must stand to the child, demands that the bond between them be more than a mere negative motive of self-protection, or even the mental realization of the good of society. If in the order of nature, the child is to develop into a complete personality, he who has been ordained in the design of the universe as the child's teacher, must be united to the child in a strong bond of love and affection. Only such a relationship can be productive of all the goods that the new generation should fall heir to. We know that it is only in the parent-child relationship that is found a sufficiently firm emotional foundation for the building thereon of the superstructure of education. What one generation is expected to transmit to its successor in spiritual and temporal goods can have its basis only in the "biological endowment of parental tendencies." Any other psychological relationship in which the child takes part is too weak, by nature, to gain for him his birth-right.

It is for this reason that the relationship existing between the State and the child cannot contain the *raison d'être* for the education of the new generation. The psychological bond between the child and society is not nearly strong enough to stand the strain of the demands that would be made upon it by an attempt to educate the complete nature of the new being. Since the State is primarily interested in educating only up to the point where the citizen shall not become a nuisance (or even that he shall be able to contribute to the good of society but ignoring his personal demands) it becomes very plain, from the psychology alone of the whole situation, that the State does not have the right, much less, the exclusive right, by nature, to educate.

For the sake of urgency or of expediency, or of economy, parents may and do delegate to the State certain offices and duties of the educator, but the State cannot for that reason be supposed to have supplanted the parents in its part-role. The State, too, may have a supervisory function in education, since it is the duty of the State to protect the rights of its members. Hence it may, in order to attain this end, require that all educational agencies within its borders measure up to certain minimal requirements. Beyond this the State cannot go. One reason for this barrier, is that the State has no psychological basis for such encroachments. The State-child relationship is a very meager one in mental bonds compared with that of the parent and child. By the personal elements involved and the emotional firmness of the latter, which are so necessary for the complete education of the child and the perfection of his physical, intellectual and moral being, nature has definitely determined that the right to educate be lodged with the parents. They may delegate this right to others in certain instances. But they cannot, even if they would, resign it completely. Nature has established the bond between parent and child and has sanctioned it with the force of the natural law that may not be disregarded.

With Script and Staff

THE discussion which recently broke out in the French Cabinet, concerning Government aid to the mother-houses of the French Religious Congregations teaching in the foreign missions, has discredited the obstructive attitude which was bequeathed to present French politicians from their predecessors of the time of Combes and Waldeck-Rousseau.

Nothing could be more painful to a certain type of radical European politician than to sanction anything that could seem to favor Christianity. Yet the logic of events forced the most ruthless of Radical party caucuses to let go through—though after terrific mauling—the budget provisions urged on them by Premier Poincaré. What was the logic? Simply that if these mission societies could not maintain their mother-houses, the French flag would be hauled down from their houses abroad, and replaced by that of other nations, who are now stepping into the ranks vacated by the ever-dwindling remains of French missionary enterprise. And Brazil, Argentine, the Near East, Northern and Central Africa, Japan, etc., that had learned to entertain a respectful and kindly feeling for the mother country from which came the beloved, the enlightened missionaries, would turn their eyes and their esteem elsewhere.

My friend the Doctor thinks the French set more store by these kindly and respectful feelings than the latter are really worth. But French public opinion seems to be overwhelmingly against such a view, judging by the excitement which occurred when the true facts were brought to the attention of the public. For them, the intellectual influence of France, especially on Latin America, is something of supreme importance. Its value, in their minds, was demonstrated by the enthusiastic reception given in South America to the late Very Rev. Brother Allais-Charles, Superior General of the Christian Brothers, who was visited in state by the Presidents of five republics, honored and invited by governors and civil authorities of every description, on the tour that took place only a few months before his death.

In recent times, the note of warning was first sounded by the famous novelist, Maurice Barrès. Following his cry of alarm over the ever-dwindling outposts—as far as French citizenship was concerned—came the solemn pronouncement of the forty scholars and scientists of all varieties of belief or rather unbelief, who recently toured South America in the interests of French culture. They put their point of view bluntly in the words:

Just in so far as the French Congregations continue in this way to become extinguished or transformed, Italian, German, Dutch, and Spanish Congregations, very numerous in Latin America, will have effectively taken their places. And so that work of education in which France held the priority in time, where she still holds the first place, and from which she will have excluded herself by her own free choice, will pass to mission societies of other nationalities, supported by their own Governments, and will continue without her, to the great advantage of their own national influence.

For there will be no replacing the soldiers, once their recruiting bases have been destroyed. Even more bluntly

spoke M. Germain Martin, a Radical-Socialist Deputy, on July 19 of this year:

Our teaching Congregations have no more novitiates in France. They are condemned to disappear or to form their recruits by receiving Religious men and women of foreign nationality. This transformation . . . in a few years is bound to deal a severe blow at our influence and our economic progress.

La Croix, the French Catholic daily, comments on a clipping sent to them by Sister Bernardine, a French missionary nun, who celebrated on May 21 the fiftieth anniversary of her arrival in Osaka, Japan, where she founded the girl's institute for higher studies of Shin-Ai. "The Governor of Osaka came to greet her officially, as well as the Director of Public Instruction, the President of the Chamber of Commerce, and members of the legislature. On the clipping were these words written in red ink: 'The French Religious are admired—in foreign countries. In France, they cannot open a school.'"

IT is hard to say which is the more grotesque, just at this time, the erection of a statue to former Premier Combes, the expeller of the Religious from France, or the knocking-off of M. Combes' nose by the enraged young partisans of the Action Française. One event is about as logical, or illogical, as the other. But the statue points a deadly parallel. Today, M. Herriot and his associates, insistent opponents of Catholic rights and Catholic schools, gain the point for the missionary societies by warning the extremists that their stubborn anti-Catholic policy will result only in the ruin of French interests. Twenty-six years ago, in 1902, M. Ribot and M. Millerand, certainly no "clericals," denounced in the French Parliament, with scathing words, Premier Combes and General André for the "crime," the "infamy," the "abject practices" of which they had been guilty in brutally discriminating against the officers of the French army on the sole score of religion. And the argument was the same: the interests, the safety of France, were jeopardized by their blind procedure. The enemy of the Church is invariably the enemy of his own country.

ONLY, however, the most extreme logic of political interest could compel men like Herriot to take such a stand. The logic of the situation at home, the danger of the irreligious school for their own country, as yet has not been seen. The *école unique*, the unified school, which tends to throw into confusion the whole system of French secondary and higher education, is still the pet project of M. Herriot and his associates.

Were M. Poincaré and M. Herriot consistent, they would have sufficient food for thought at home, even without any thought of the loss of foreign prestige.

FOOD for thought, of another kind, is given to political value-weighers, in France and elsewhere, by the recent message sent by the Holy Father to the Catholic Hierarchy of China. The missionary activities of this or that nation may accidentally enhance its prestige or influences in foreign parts, as has undoubtedly been the case with France. But with words of lucid clearness the Holy

Father points out that such can never be the aim of the missionary effort of the Church. Leaving all home ties,—as did St. Peter and St. Paul, as did the bishops Titus and Timothy, Sts. Patrick and Boniface—the aim of the missionaries is to build up a native clergy and hierarchy, to teach respect for and obedience to the laws and government of the country where they labor, and seek only the good of all peoples without distinction: “of Jew or Gentile, . . . barbarian or Scythian. . . .” “Nor does the Church seek anything else but common rights, security and liberty.” He continues:

If, in certain countries, the Governments have at times assumed the protection of the Church, she herself never used their good offices to the disadvantage of the natives. Her only end was to find for herself and her own a guarantee against malevolence and persecutions. It is beyond question that every State, by its own natural right, has the obligation of protecting the life, the rights, the goods of its nationals in whatever part of the world they may have chosen to reside. So the missionaries also have benefited by this protection, especially when they were the object of persecutions. For that reason, the Apostolic See has not refused protection of this sort. But in doing so, it had no other aim than that of enabling the missions to escape from arbitrary proceedings and from the violence of evil-minded men. On the contrary, it never wished to favor the designs which might eventually be entertained by foreign Governments, while engaged in protecting their own nationals.

By “designs,” I take it, the Holy Father means imperialistic designs, and certainly in these few words the attitude of the Holy See toward imperialistic policies and intervention is clearly indicated. The immense joy and relief with which his generous words were received by both clergy and people in China, show how well they understood their true purport. “Blessed are the words of the Pope,” replied the Chinese bishops in their letter of August 26, “which bring to us light, joy, and pride.” Nor were the words less cordial with which the Pope’s message was greeted by M. Wang-Chen-P’ing, Minister of Foreign Affairs in China, who stated: “It is with the liveliest sense of gratitude that we thank the Sovereign Pontiff, who thus has shown his benevolent mind for China and wishes by means of the works of religion to contribute to the restoration of the Chinese Republic and the establishment of peace.”

Readers will recall that Pius XI, in his Encyclical “*Rerum Ecclesiae*,” on February 28, 1926, “defined his missionary policy, affirmed the equal rights and equal dignity of Catholics of all races and colors, and formally recognized the rights of the native clergy to administer their churches themselves and to furnish recruits to the episcopacy.” On June 15 of the same year, the Holy Father protested, in his letter to the Bishops of China, against the opinion which tends to “represent Catholic preaching as a form of foreign merchandise or as an instrument of penetration and conquest in the service of the European Powers.” These are strong words, and are consistent with this equally strong message of this year. Subtle heads vex themselves to find words with which to characterize the policy of the Holy See. But says, a recent writer, what need is there to do that? The policy of the Holy See is simply “the policy of the ‘Our Father.’”

THE PILGRIM.

Literature

The Romance of Introspection

JAMES F. KEARNEY, S.J.

SOME, who know no more about psychology than you or I, speak of the romance of the subconscious; but not quite correctly. The word which perhaps best designates the type is “introspection.” Often it is not even that, strictly speaking, but few up-to-date novelists would admit that they were not at least striving to be introspective. The purpose of this kind of romance is neatly summed up in the words of a character in one of Georges Duhamel’s novelettes: “The world,” he says bitterly, “has two histories: the history of its acts, which is engraved in bronze; and the history of its thoughts, about which no one seems to bother.” Now the whole aim of the introspective novelist is precisely to bother about these poor, neglected thoughts.

Sinclair Lewis and Arnold Bennett, “behaviorists,” catalogue actions very minutely, it is true, but the average modern is trying chiefly to give us what passes in the soul of his characters. Hence we have the so-called “stream-of-consciousness” writers, including Marcel Proust and the extraordinary James Joyce.

It is disputed among critics whether it was Dorothy Richardson or Gertrude Stein who invented this manner. It rather seems that Henry James should be credited with introducing the stream of consciousness into English fiction, for he first tried to record the things that go on in the mind exactly as they go on in the mind, adopting even the loose syntax of solitary reflection, the stumbling, elliptical, parenthetical, almost unparseable complex of our ordinary daily thoughts. Yet Henry James and Joseph Conrad, easily the greatest of this school of writing, never lost sight of a fundamental principle, that the stream of consciousness in fiction, if praiseworthy at all, is praiseworthy only when dramatically effective, only when the flow of images that pass through the minds of the characters give us some light on their personality, their sober views about the world, their reasons for choosing one course of action in preference to another. In one word, their stream of consciousness bore them on to some destination.

Today, in very many instances the stream of consciousness is a misnomer. It lacks the behavioristic tendencies of a stream in that it has no apparent source, and meanders towards no particular ocean. In fact, it is a disturbance not a flow, a bewildering whirlpool not a river. Its leading modern exponents in English fiction, besides those already named, are Virginia Woolf, Ernest Hemingway, Sherwood Anderson, I believe, and James Branch Cabell, with countless imitators. It has largely done away with the Victorian idea of careful construction, narrative flow, selection and proper grouping of details, as well as clear, vivid portrayal of character—about everything, in a word, that used to constitute superior workmanship in the novel. Action, of course, has been relegated to a secondary place, and even when the characters do finally move an arm or a leg, it is as if they were in the midst of a night-

mare, for the introspective author's emphasis is always on their perturbed interior, on the constant ebb and flow of the tortured brain, or when that is lacking, on the pain-drenched heroine's heart.

Rousseau with his doctrine that self-expression should supplant self-control, that we should drift rudderless with the tide, started this stream theory, while William James with his philosophical stream of consciousness gave it the precision that Henry James required before applying it to literature. The psychology of Freud and Jung has, of course, contributed largely to the movement in our day. Novelists now take it for granted that repressions are dangerous, and that impulses, formerly counted as trivial, may after all be of paramount importance in our lives. These new writers pour out upon us every detail of their inmost history, every unfulfilled desire, every disconnected thought that invades their sick brains, apparently with the hope that we, like the family doctor, may be able to find something significant amid all this confusion. If we are good synthesists we have, indeed, plenty of raw material from which to build up a unifying hypothesis.

This whole process seems to be an attempt to normalize the abnormal. Marcel Proust, one of the originators of the method in France, was from early childhood a neurasthenic. His neurosis gave him an acuteness of perception infinitely superior to the normal. He has made it a point to introduce into what his followers hold as high literature, obscure aspects and fragments of *reality* which had heretofore been found only in the works of doctors and psychiatrists, or of second-rate professedly obscene novelists. The wide world thus becomes a medical clinic, and all men, the young and the inexperienced as well as the hardened expert, are asked to pass judgment on the patient. The results would often be exceedingly humorous, if the method were not so dangerous.

The means adopted by many of these introspective writers, according to Léon Daudet, consists in emptying the spirit, in arresting all reflection, all application, all reasoning, deductive or inductive, and then simply gazing upon whatever presents itself on the luminous screen of the consciousness. This seems to have been the way of James Joyce. Whereas the rest of the stream-of-consciousness school has a tremendous following, Joyce is such a radical that only an élite even pretend to understand him. A brief extract from his "Ulysses" will show how he carries out the stream theory to its limit.

Olivs are packed in jars, eh? I have a few left from Andrews. Molly spitting them out. Knows the taste of them now. Oranges in tissue paper packed in crates. Citrons too. Wonder is poor Citron still alive in St. Kevin's parade. And Mastiansky with the old cither . . . Arbutus place; Pleasant's street; pleasant old times. Must be without a flaw, he said. Coming all that way: Spain, Gibraltar, Mediterranean, the Levant. Crates lined up on the quayside at Jaffa, chap ticking them off in a book, navvies handling them in soiled dungarees. There is whatdoyoucallhim out of. How do you? Doesn't see. Chap you know just to salute bit of a bore. His back is like the Norwegian captain's. Wonder if I'll meet him today. Watering cart. To provoke the rain. On earth as it is in heaven.

Simply because this morsel possesses the logical consistency of "Hey, Diddle-diddle," though inferior to it in grammar, punctuation and emotional appeal, we should

not ridicule James Joyce. After all, is this not wonderful psychological realism? Is it not soulful; one might almost say, searching? It lays bare the inmost workings of the character's mind. He stands aloof from his cerebrating self, regarding the parade of thoughts, half-thoughts and mere words that march through his brain, noting how one idea is associated with another, how one word suggests a new train of thought, how strangely quaint old memories are stirred up and brought forth, while the will remains utterly passive. His sentences of course do not always have subjects; but why should they? The sole *raison d'être* of a subject in a sentence is that the reader may know of what the writer is speaking, and of what the adjectives are being predicated. Moreover, sentences do not have subjects or verbs or proper punctuation in our minds before we make an effort to organize them.

If you do not believe that James Joyce has given a fairly exact picture of the way your own mind works when you are not controlling it, lie down for a few moments, and, as if you were looking at something that was entirely separated from yourself, a spectator standing on the banks of a river in flood, note the debris of disjointed thoughts, half-thoughts and peculiar images that swim through your head, and the very queer association they call up. After such an experiment I think you will agree that this apparent jargon of Joyce's is even too highly organized to be a photograph of the mind at work. Mr. Joyce has thus given us something quite new in literature. He has done for the stream-of-consciousness romancers what Cervantes did for medieval chivalry.

What are we going to do about the introspective movement? There are two possible solutions. One is to establish a Federal Bureau for the ferreting out and summarily punishing of all those caught engaged in any sort of introspection. That would be the Puritan solution. The other is to advocate more, deeper and saner introspection. But beware of all introspection which stops at the mere revealing of hideous instincts and unfulfilled desires, which produces melancholy and paralyzes action. The first rule of philosopher and saint is, "Know thyself." That supposes introspection of the most thoroughgoing variety. But the second rule of sanctity is "*agere contra*," the working against the lower nature, the hideous instincts that have been revealed; and this rule is the direct opposite of the "*laissez faire*" of the drifting Romantist. The saints thus *acted* after reflection; they were Hotspurs as well as Hamlets. If one asks, then, which is the more important in literature, introspection or action, the Catholic answer, I believe, is that, like faith and good works, they are both important. The introspective M. Peguy should never have said that Dante was only a tourist, his "*Inferno*" merely a Baedecker to Hell; for it is just as erroneous to hold, whether implicitly or explicitly, that man is all soul, as to hold that he is all body.

To romanticists like James Joyce we would say, then, that, while psychology is a heavy branch of knowledge, it is not the whole tree of knowledge. We quite agree that considering the needs and the tendencies of our times, psychology is easily one of the most important divisions of philosophy. But the most important one is logic.

REVIEWS

A Catholic Looks at Life. By JAMES J. WALSH, M.D. Boston: The Stratford Company. \$2.50.

No man can say precisely what may be the final result of the heated discussions that are being carried on these days in regard to the Catholic Church. The emergence of a Catholic to the leadership of a great national party has drawn up with it a challenge to the Catholic Church. Prejudice against the Church may be dissipated by the debate, or hostility to the Church may be strengthened and spread. Dr. Walsh offers a solution to the question of anti-Catholic bigotry that is sane and simple. In his post-word, he asserts that the *bigoted* non-Catholic is the one who has not a personal and intimate acquaintance with Catholics. By knowing Catholics one ceases to hate Catholicism. By learning the facts about Catholicism from Catholic sources, one finds there is no virtue in fearing or hating Catholics. In his volume, Dr. Walsh is true to his principle. He does not debate, he does not controvert, he does not condemn the non-Catholic; he merely explains and instructs, merely expounds certain aspects of Catholic achievement. But the conclusion is most evident, for a religious body that has as much to be proud of as the Catholic Church cannot be a monstrous and degrading institution. Dr. Walsh uses the cumulative argument of examples and illustrations and quotations, a style that he employed successfully in his many other books and one in which he is a master. Being a prodigious reader of universal literature and a conscientious note-taker, he has amassed a veritable encyclopedia of pertinent information. In successive chapters, then, he looks at what the Catholic has done in the various fields of human endeavor. In biology, he finds that the pioneers and the advancers of the science were good Catholics, nay, very good Catholics and priests. In anthropology, including the science of evolution, he makes a similar revelation. As for education, he shows that the Church fosters it and instances two typical cases; that of the University of Mexico, which he parallels with Harvard much to Harvard's disadvantage, and that of Louvain, which could be equalled by other Catholic universities throughout Europe. A Church which can produce, or include, or inspire the most subtle intellects, the most erratic geniuses, the most admirable saints, must be a worthy Church. In two long chapters, that include several sub-chapters, he looks at his brothers and his sisters in the Faith. All told, it is an instructive and an interesting book that will educate Catholics though it was intended as a handbook of instruction for non-Catholics.

F. X. T.

A Gallery of Eccentrics. By MORRIS BISHOP. New York: Minton, Balch and Company. \$3.50.

The Romance of Forgotten Men. By JOHN T. FARIS. New York: Harper and Brothers. \$6.00.

The Professor of Romance Languages at Cornell University who has gathered together the twelve portraits in this gallery indicates that he has drawn them, not from sober histories, but from accounts current in the days these personages flourished. In this exhibition the catalog begins with that old Roman fantastic monstrosity—Elagabalus, “taciturn tyrant, hideous and debauched.” Then come Thomas Urquhart, “the Scottish incarnation of Rabelais,” and a motley group including a pirate, a gypsy king, a scapegrace son, a drunkard among the ten others, all, except one, examples of varied depravity. The presentation, according to the title-page, is supposed “to serve by example for the correction of manners and the edification of the ingenious.” In neither could it, by any stretch of the imagination, be regarded as even approaching success. No forlorn and shipwrecked brother seeing these footprints on the sands of time could take heart again. The publisher's blurb describes Mr. Bishop as “a well-known humorist.” This may perhaps explain his book. In marked contrast is Mr. Faris' list of fine, courageous, sterling men whose portraits may have been crowded out of the public exhibit by more ostentatious delineations, but whose achievements were none the less worth-while and fruitful. Among these are the three Bradfords, the printers whose press did such service

for the Continental cause; Ludwick, the honest baker for Washington's army, whose record is a stinging rebuke to the grafters of recent days who made a hissing and a byword of the “Service of Supply”; Francis Vigo, the Spanish trader, who divides with Father Gibault the credit for saving Clark's Northwest Territory Expedition; Humphreys, the builder of the first navy; John Fitch of steamboat fame; Burritt, the “learned blacksmith”; Stiegel, pioneer in making glass and iron ware. These are a part of a series of fifteen careers that really “serve by example for the correction of manners and the edification of the ingenious” among their fellow-countrymen.

T. F. M.

Verbal Concordance to the New Testament (Rheims Version). By REV. NEWTON THOMPSON, S.T.D. Baltimore: John Murphy Company. \$3.75.

This is certainly a book that belongs in every priest's library. We have had the very handy De Raze-De Lachaud-Frandrin Latin concordance, but when one had caught the Latin words and had found the correct reference then one had to go another step and get the proper English version. This was slow work, especially if one, wanting the text “If any one love Me,” were to search under *amo* only to find that the Latin word was *diligo*. Again if one were not familiar with the Latin text it was a hit-and-miss game to translate the text from English into Latin hoping to choose a word that would provide the key. But with Dr. Thompson's concordance it is a real pleasure to tie down a New Testament quotation. There are multiple references, e.g. the verse just quoted can be found under “any,” “love,” and “one.” Again as in the Latin, so too in this concordance the various parts of the verb are listed: “walk,” “walked,” “walkest,” “walketh,” “walking.” But the parts are arranged alphabetically and not as in the Latin all under the first person singular, e.g. *venio*, *venis*, *venit*. Here we find, e.g. “came,” “came out,” “came to pass,” “he came,” “I came,” “Jesus came,” etc. on pp. 46, 47; but “come,” “come down,” “are come,” “art come,” “I am come,” etc. on pp. 66, 61. Under each of these headings the various verses containing these words are listed. The labor entailed in such a book is enormous and the author deserves much praise and thanks for rendering such a needed help to his fellow-priests and to all interested in the New Testament. The publishers, too, have done a creditable bit of work in issuing such a readable page.

F. P. LEB.

Historia de Iglesia en Mexico. POR MARIANO CUEVAS, S.J. El Paso: Revista Católica. Five Volumes. \$15.00.

Father Mariano Cuevas has won for himself an enviable position in the world of letters as a competent and reliable historian, among the few Catholics recognized as such by non-Catholic scholarship in this country. His monumental work has just been completed in its third edition in five volumes, and is an invaluable storehouse of facts for anyone who reads Spanish and is interested in Mexico. It is in all truth a vivid and glorious story which he unfolds. After a learned introduction on the pre-Cortes civilization, and attempts at evangelization, there flash across the screen the figures of Cortes himself, who for all his faults is still a hero to Father Cuevas; of the Franciscan missionaries; of the illustrious Zumarraga, who introduced printing to this continent; of Fuenleal, who founded in 1533 the first college of higher studies; and of Quiroga, pioneer in social reform. Then follows the long story of the struggle between the Church and the State, the marvelous intellectual development of the sixteenth and seventeenth centuries, the University and the many publications, refuting erroneous statements made that Catholics published only pious books in Mexico. Mexican architecture, one of the glories of this continent, receives extended treatment. The origin and growth of the foundations for social welfare, which had their like in few other countries, certainly not in the English colonies, are told at length. The colonizing work, the land problem, the education of the Indians, the development among them of the fine arts, are told in bold strokes and with sufficient attention to detail. The fourth volume closes upon the note of tragedy, and throughout the last the whole miser-

able story is told of how a so-called "liberal" regime first halted and then destroyed the labor of civilization so painfully erected in the first three centuries of Mexico's history. Father Cuevas' researches among the Gomez Farias papers at the University of Texas make him an especially reliable annalist of the nineteenth century. The whole work is immeasurably increased by the marvelous series of illustrations. They constitute in themselves pictorial history of the country. In this writer's opinion, Father Cuevas' work is somewhat marred by the ill-feeling against Spain and Spaniards which creeps into his sentences in spite of himself. To an American, his treatment of the war with the United States is interesting. If he had consulted Reeves' "American Diplomacy under Tyler and Polk" and Polk's own diary, he would have materially revised his judgment on the curious incident of Colonel Atocha and his offer in Santa Anna's name to betray his country. Santa Anna was undoubtedly guilty of betraying both Mexico and Polk. We are informed that Father Cuevas' work will appear in translation. We await this event with impatience.

W. P.

BOOKS AND AUTHORS

Reflective Readings.—Half a dozen first-class essays, chiefly on literary topics, make up "The Thought Broker" (Houghton, Mifflin. \$2.00), by Samuel McChord Crothers. This posthumous volume is written in a delightful vein. The gentle irony and quiet sarcasm that run through the papers is bound to keep the reader smiling, while their philosophy is provocative of healthy thinking. They are entitled: Augustus Bagster, Thought Broker; Keeping up with the Smart Set in Literature; Angling in the Pool of Oblivion; Proposals for a Social Survey of Literary Slums; The Unfailing Charm of Some Novels; The Grand Order of the Turning Worm. For the most part, however, the titles are only inadequately suggestive of their contents.

Though not all that is written in "The New Quest" (Macmillan. \$1.75), by Rufus M. Jones, will meet Catholic approval, the religious essays which make up its content have more than usual charm. They are thoughtfully meditative after the Quaker fashion, but with enough modern coloring and illustration to make them popular with honest seekers for God. The author's purpose is to raise his readers above the purely materialistic, and elevate their souls toward God as the source of peace, inspiration, and happiness. To achieve this, however, they must be convinced that the Supreme Being is a personal God and spiritual, not material. "If we hope to find a real God" he pertinently remarks, "we must discover that we have a real soul, a spiritual nature which directs and dominates us."

Protestant ministers and leaders of public prayer in their churches will probably find inspiration in the pages of the little volume, "Altar Stairs" (Macmillan. \$2.25), by Joseph Fort Newton, familiar for his several sermon volumes. It is a devotional manual; a subtitle calls it a little book of prayer. Dr. Newton has facility in saying beautiful things in a happy vein, and he has so constructed these prayers that neither the most critical Fundamentalist nor the most liberal Modernist, whatever their denomination, will take exception to them.

For Adolescents and Minors.—If boys and girls are eager to learn how other boys and girls studied and played, ate and slept, dressed and travelled, and were generally brought up centuries ago and in other parts of the world than their own, they will find the story told by Lothrop Stoddard in the dozen chapters of "The Story of Youth" (Cosmopolitan. \$2.50). Though young people have much in common, the youngsters of Babylon and Greece and Rome and Elizabethan England and early America all had their distinctive traits. These the author brings out by picking representative boys and girls of various classes and types to illustrate his theme. Apart from the fact that there is some unwarranted generalizing from particular cases, especially in the author's appraisal of the situation in the Middle Ages, the stories

are interestingly told. A series of pen and ink sketches adds to their attractiveness.

Grownups often enough record their travelling adventures, though such volumes rarely interest youngsters. However, in "Where It All Comes True in Italy and Switzerland" (Houghton, Mifflin. \$2.00) Clara E. Laughlin makes herself spokeswoman for her nieces, Betty and Mary, during their European travels and records their experiences and observations. The result is a volume suitable for young people, which will prepare those who have the chance to visit Europe for their trip, and will tell a lot of interesting facts to others less fortunate. The volume is full of information about people and things which will interest adolescents. Sometimes the language gets a little beyond the age of youth, but perhaps Betty and Mary were sophisticates. Here and there a bit of harmless propagandizing is done, as for America to get into the League of Nations. And one wonders whether the most conclusive motive for children thinking a great deal of the Poor Man of Assisi is, as the author suggests to her nieces, "because he was so fond of animals just as we are." The position of the Pope in Rome is a bit awkwardly stated.

Union and Re-union.—These two topics give the key note of the articles in the issue of the *Catholic Mind* for November 22. The encyclical letter, "Orientalium Rerum," of His Holiness, Pope Pius XI, urges the promotion of Oriental studies and suggests the means of bringing the Eastern peoples back to the Church. "The Hierarchy of God's Church" by the Most Rev. Francis Redwood, S.M., Archbishop of Wellington, recalls the position of the hierarchy in the Church, its dignity, power and destiny. The eminent prelate does not forget the exalted sanctity which this position demands and the consequent need of the prayers of the Faithful. "The Catholic Lawyer's Heritage" is the sermon delivered by the Rev. Paul L. Blakely, S.J., at the "Red Mass," a service held for the first time in this country by the newly formed league of Catholic lawyers.

The Sacraments.—Though not an exhaustive study, "Holy Orders and Ordination" (Herder. \$2.50), translated by the Rev. S. A. Raemers from the French of the Rev. J. Tixeront, contains a deal of information ancient and modern, Scriptural, historical, liturgical, and dogmatic on the priestly state. Its appeal will be chiefly to seminarians and the clergy, but the Catholic laity will also be helped by its study to an understanding and appreciation of the nature and significance of Holy Orders; with which they are not uncommonly rather unfamiliar, yet it is of vital importance for a complete understanding of their religion.

In the Calvert Series, of which Hilaire Belloc is the editor, the latest volume to be published comes from the joint pens of Leonard Geddes, S.J., and Herbert Thurston, S.J. "The Catholic Church and Confession" (Macmillan. \$1.00) is a presentation of Catholic theology regarding auricular confession and sacramental absolution. Like the other volumes in the Calvert Series it is written clearly and in a popular style. First the doctrine is explained and then the history of confession in the early Mediaeval Church outlined. A final chapter is devoted to a justification of the confessional practice among Catholics on rational and experimental grounds.

"The Eucharistic Fast" (Longmans. 40c) is a reprint of two articles which appeared in the *Month* commenting on an earlier discussion of the subject in a volume by the Rev. Percy Dearmer.—"Eucharistic Whisperings: Volume IV" (Wisconsin: St. Nazianz. Society of the Divine Saviour) continues the pious reflections on the Holy Eucharist and the heart to heart talks with Our Lord in the Blessed Sacrament, which are being adapted by Winfrid Herbst, S.D.S., from the German translation by Otilie Boediker as a little devotional manual. The Faithful will find it helpful for prayer time.—A second edition is announced of "The Gift of Life" (Minnesota: Collegeville. The Liturgical Press. 10c.), a liturgical pamphlet explaining the baptismal rite.

Pathways of English Literature. No man can hope to answer the question: what should be read to obtain a knowledge of English literature? Prof. Jack R. Crawford of Yale University has come near to a complete answer with his "What to Read in English Literature" (Putnam). The book travels through the author's prejudices and suggestions from Old English to Tudor times, to the Puritan period, the eighteenth and nineteenth centuries. Each leading figure is considered individually in his life and in his works. Bibliographies are numerous and quite complete, and the entire work maintains good balance. It does not purport to be a history of literature, nor the development of literature; it is merely a guide to choice things worth reading. The materials of these charming works, the words from which they have been builded, are fascinatingly traced from their Chaucerian cradle to the slugs that run forth from a modern Mergenthaler in Prof. George H. McKnight's "Modern English in the Making" (Appleton \$4.00). To call it a scholarly bit of philology might be to make it unpopular; to say that it is an easily understood study of the development of the language might be to detract from the fact that it is a learned piece of work. It must be said that it is both, combining the learning of Professor Krapp's "The Knowledge of English" and Professor Grandgent's pleasant meanderings through the vagaries of verbiage. A book which achieves a combination of that sort is remarkable.

Still another side of letters is revealed in "The Sources of English Literature" (Cambridge Univ. Press) by Arundell Esdaile, in which much information is divulged concerning libraries, book-collecting, and the location of references. The book is mainly concerned with the making of bibliography and contains a number of interesting marginalia on the worth of certain first editions. Prof. William Mentzel Forrest, of the University of Virginia, has attempted to reveal the religious mind of Poe in his "Biblical Allusions in Poe" (Macmillan \$2.50). He succeeds in showing that in the "Tales" "good and evil are shown in mortal combat in the soul of man" and that Poe thus was concerned with the spiritual phases of life. The book, however, is less a study of Poe than it is a work, as the preface sets down, prosecuted mainly for "the purpose of increasing knowledge of the Bible."

Preachers and Preaching.—An anonymous editor has gathered together in "Catholic Preachers of Today" (Longmans. \$2.25), seventeen sermons delivered by prominent preachers of England, America, Australia, Ireland, and South Africa. His Eminence Cardinal Bourne introduces and recommends the collection as a proof varied but irresistible of the attitude of the Catholic Church on various aspects of dogma and morality. The sermons cover a wide range, and among the preachers such names are met as Archbishops Goodier and Downey, Msgrs. Hollett and Kolbe, and Fathers Pope, Knox, Kane, Lockington, Woodlock, and Martindale. The American pulpit is represented by the sermons of Cardinals O'Connell and Hayes on the subjects respectively of "The Spirit of Christ and the Spirit of the World," and "The Wonders of God."

Pastors obliged to speak weekly to their people will be helped by the translation which the Rev. Hamilton Macdonald has made from the homiletic explanations of the late Bishop Von Keppler under the title "The Advent Epistles and Gospels" (Herder. \$2.25). A sermon is offered both on the Epistle and the Gospel of each of the four Sundays during the season devoted to preparing for Christmas time. They are practical, orderly, and simple, and their use is facilitated by the inclusion of brief outlines. The laity may profit by their perusal as much as priests will be helped by the method in which they have been prepared.

The Rev. F. H. Drinkwater has prepared for the convenience of his priestly brethren another volume of sermon plans and suggestions under the title "Two Hundred Sermon Notes" (Herder. \$2.25). They cover a large field of religious truth and include many outlines for seasonable instructions and Saints' days. Busy priests will find them particularly suggestive. Incidentally they may serve those who are accustomed to mental prayer as brief and practical "point" material.

AMERICA

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Chemical Abstracts" Not for Profit

To the Editor of AMERICA:

May I offer a correction of a typographical error which crept into my article in the issue of AMERICA for November 3?

The yearly profits of *Chemical Abstracts* were given as \$1,000,000. The figure should have read \$800,000. The journal is not intended to be a profit-making venture.

The context might, perhaps, have set the reader right, but it might merely have left him confused.

Weston, Mass.

FRANCIS W. POWER, S.J.

[AMERICA thanks Father Power, and offers to him and to the publishers of *Chemical Abstracts* its profound apologies for the presence of the superfluous digit.—Ed. AMERICA.]

Appreciation from Mexico

To the Editor of AMERICA:

May I give you my hearty thanks for the publication of your splendid book of verse? I hope that "The AMERICA Book of Verse" may find its way to every lover of real poetry. Far from me the pretense of literary criticism, but I have read it with wonder and something more. It has been truly a companion many a night when the horrors of our persecution were a heavy weight upon a tired soul.

Besides your splendid book, there are so many things for which to thank AMERICA and all of you. There is your fearless attitude in defense of persecuted Catholics of Mexico. For all of us Mexican Catholics who are so deeply affected by the bitter struggle, it has been like the touch of a friendly and brave hand. You have made us understand that even far from us there are brothers and friends. Mexico will remember, in the days to come, your friendship, and I am sure that Christ and our brothers who have fallen for Him will thank you in a better and worthier way than I am doing.

I remain, in Christ, a sincere admirer of your AMERICA.

Mexico.

V. L.

Genealogy of the Kearny Family

To the Editor of AMERICA:

Realizing that AMERICA is cited by historians as authoritative precedent, I offer a commentary upon an editorial note in the issue of AMERICA for October 20 (derogating, of course unintentionally, from the good name of the Kearny family), answering a question embodied in a letter to you entitled "Mr. Hoover on Tolerance."

This note pronounces that Major General Philip Kearny (representing New Jersey in Statuary Hall, the Capitol, Washington, as one of New Jersey's two most distinguished sons); and Major General Stephen Watts Kearny (to whom President Coolidge on December 23 last ascribed the conquest of America from Kansas to the Pacific for the United States in the Mexican War); and Commodore Lawrence Kearny (not Laurence; for the Commodore was named for his uncle, Captain James Lawrence, of "Don't-give-up-the-ship" fame; and it was he who established the traditional American policy of the Open Door in China in 1842) were all descended from Michael Kearny, "buried in 1794 near Whippany, N. J., who was the remote ancestor of the Kearneys and who married Elizabeth Brittin, daughter of the famous Lionel Brittin, the first convert to the Catholic faith in Pennsylvania, who [Michael Kearny] ought to have been a Catholic."

Permit me to observe that this Michael Kearny of Whippany never was a Catholic; had no Catholic affiliations morally compelling him to join the Catholic Church; was not the husband of Elizabeth Brittin and bore no relation to her and was not the ancestor of any Kearneys at all.

(1) For this Michael Kearny, Captain of the British Navy, of "Irish Lott," an estate of 1,000 acres given him by his grandfather, Governor Lewis Morris, of New Jersey, was a son of another Michael Kearny, Irish immigrant, Secretary and Treasurer, Clerk of the Assembly and of the Court of Common Pleas of the Royal Province of New Jersey; who first settled in Philadelphia with his brother Philip in 1700. Both Philip and Michael married daughters of Colonel Lionel Brittin, the convert. Michael of Whippany was not Miss Brittin's husband, son or any relative; for Elizabeth Brittin died and Michael Kearny, the immigrant, left Philadelphia and moved, after sojourning in Virginia and New York, to Perth Amboy, the capitol of the Province, where Governor Lewis Morris resided, and shortly afterward married Sarah, the Governor's daughter; and was there associated in the foundation of St. Peter's Church, the oldest Anglican Parish in New Jersey, holding the aforesaid offices and in addition being for many years Warden and Vestryman of St. Peter's. And Captain Michael Kearny, their son, who you conjecture, "ought to have been a Catholic," was born, bred and educated in Perth Amboy and was a member of St. Peter's Church; and so alike by birth, environment and education essentially an Anglican; as were all his brothers and sisters, six in number.

(2) And no Catholic influence affected Captain Michael Kearny's generation; for his half-brother Philip, distinguished lawyer and member of the Assembly, who married Lady Barney Dexter, was a Warden of St. Peter's Church; and Captain Michael's uncle, Philip Kearny of Philadelphia, was a Protestant. Lionel Brittin's conversion bore no fruit in his family; for his conversion occurred in 1707, after the marriage of his daughters to the Kearny brothers; and neither of his daughters or sons-in-law or wife of any member of Colonel Brittin's family followed his change of religion. Indeed, Philip's daughters all married into famous Quaker families, Mary marrying Chief Justice John Kinsey of Pennsylvania, her son being Chief Justice James Kinsey of New Jersey; and Elizabeth Kearny marrying James Morris, member of the Pennsylvania Assembly, and son of Mayor Morris; and Rebecca marrying William Plumsted, Mayor of Philadelphia and a founder of the University; and Suzanna Kearny marrying Thomas Lloyd, grandson of the first Governor of Pennsylvania, succeeding Penn; and Philip Kearny's granddaughters again married Protestants, becoming the wives of Thomas Wharton, Jr., and of William Moore and of Andrew Elliott, the first two revolutionary governors of Pennsylvania, and the last acting Royal governor of New York. Hence all Michael Kearny's first cousins were Quakers.

(3) The Protestant tradition has persisted in the Kearny family (except in the descendants of my grandfather, Major General Philip Kearny, the conversion of whose wife is alluded to below), illustrated in the fact that since Michael died in 1642, a Kearny, his descendant, has been a Warden or Vestryman of St. Peter's Church at Perth Amboy until 1922, when that line of the family died out; and illustrated in the further fact that the chalices now in use in Calvary Episcopal Church, New York, bear the names of General Philip Kearny and his father; the latter a founder of the New York Stock Exchange, who were their donors; and the said father and his nephew, Philip R. Kearny, were senior Wardens of that Church when they died in 1849 and 1869 respectively; and is further illustrated by the fact that the Kearny vault in Old Trinity, Wall Street, is owned by my father, General John Watts Kearny, now a Catholic; where were buried General Philip Kearny and his parents and grandparents, husband and wife, each bearing the name Philip Kearny, until the State of New Jersey removed the remains of General Philip Kearny to lie under an equestrian statue at the National Cemetery, Arlington, Va., which New Jersey erected to him with the legend: "New Jersey honors her most distinguished soldier." Hence the Protestant tradition alike preceded and succeeded the generation in which Captain Michael Kearny lived.

(4) Nor was Captain Michael Kearny the ancestor of the Kearnys, for he never married; whereas his father, Michael of Perth Amboy, was the ancestor of all the Kearnys to whom your correspondent's article alluded; I was about to say of all the

Kearnys, for I am told that no other family spells its name without the final "e"; the Kearnys of your correspondent's inquiry being descended from Michael of Perth Amboy by Elizabeth Brittin, through Philip Kearny the Assemblyman, Philip Kearny, his son, Colonel of the Loyalist Militia in New York City during the Revolution, and through his son, Philip Kearny, born in New York during the Revolution, and Warden of Calvary Episcopal Church.

(5) But glorious as the record of loyalty of the Kearnys to the traditional religion of their family in America has been, I hope I may be pardoned for rejoicing in my own person that this tradition came to an end, and that the barrenness spiritually in his own descendants of Colonel Lionel Brittin, the convert, was quickened when Diana Bullit, the wife of General Philip Kearny, of the Bullit family of Louisville, Ky., for whom Bullit County was named, a grandniece of General George Rogers Clark, conqueror of the Northwest Territory, and of William Clark of the Lewis and Clark Expedition, through whose brother, Colonel Jonathan Clark, my father holds membership in the Society of the Cincinnati), became a convert to Catholicism.

For while sojourning in Orleans, France, during the latter part of the last century, Mrs. Kearny, the wife of the General, put her children to school at Catholic schools there; and she herself fell under the exalted spiritual influence of the great Bishop Du Panloup, many of whose letters, written by him to my father as a child, my father now has; and she became a convert to the faith of General Philip Kearny's first ancestor in this country, Lionel Brittin; and my father after his fifteenth year, and his sisters, one of whom became a Carmelite Nun, were brought up as Catholics; and my mother, a Presbyterian, became a convert upon her marriage. Of course my generation were as babies brought up as Catholic, when we lived at General Philip Kearny's place inherited by my father, at Kearny, N. J., named for the General. One of my earliest recollections was going to St. Michael's Church in Newark before a Catholic church was erected in Kearny, where two fine Catholic churches now stand.

The conversion of General Philip Kearny's wife to the Catholic Faith is gloriously told in the Life of the founder of the Little Sisters of the Poor, when she aided the foundation in America of many of the houses of that Order.

New York.

THOMAS KEARNY.

Contribution, Query, Protest, Correction

To the Editor of AMERICA:

In the issue of AMERICA for October 27, T. F. M., in his critique of "Forgotten Ladies," states that the book on Maria Monk is unobtainable here, although it is in constant circulation in England and Scotland. If T. F. M. will visit this Catholic city of Montreal, which is the city of Maria's birth, he will find the book flaunted in the window of every souvenir shop.

Like most Americans, T. F. M. dearly loves an adjective. Will he tell us what "violent" outburst occurred in Scotland at the O'Gorman lecture in Edinburgh in May of this year? I am in constant communication with Scotland and all I read was that the O'Gorman was to give a lecture in Edinburgh and that a few Catholic young ladies distributed leaflets telling the history of the aged colleen, with the result that the lecture was a fluke. My information was obtained from Catholic papers published in Scotland which, had there been anything of a "violent" nature at the meeting, would surely have printed the proceedings.

Perhaps, also, Elizabeth Jordan will tell us what is humorous about a lady of more than ordinary beauty, with a manner both winning and majestic, who dresses in a mode advocated by no less a person than the Holy Father, and whose chief aim in life is to encourage and aid those in affliction. . . .

Above all, don't . . . refer to "Queen Mary of England," because in the language of Sairy Gamp (or was it Betsy Harris?) "there ain't no such pusson," any more than there is a President Coolidge of Omaha.

Montreal, P. Q.

W. GORDON-MACFARLANE.

[A careful reading of the review of "Forgotten Ladies" fails to find the epithet *violent* applied to any lecture in Edinburgh.—Ed. AMERICA.]